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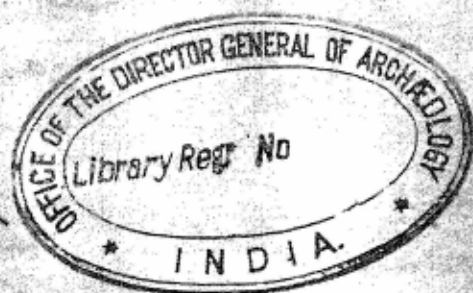
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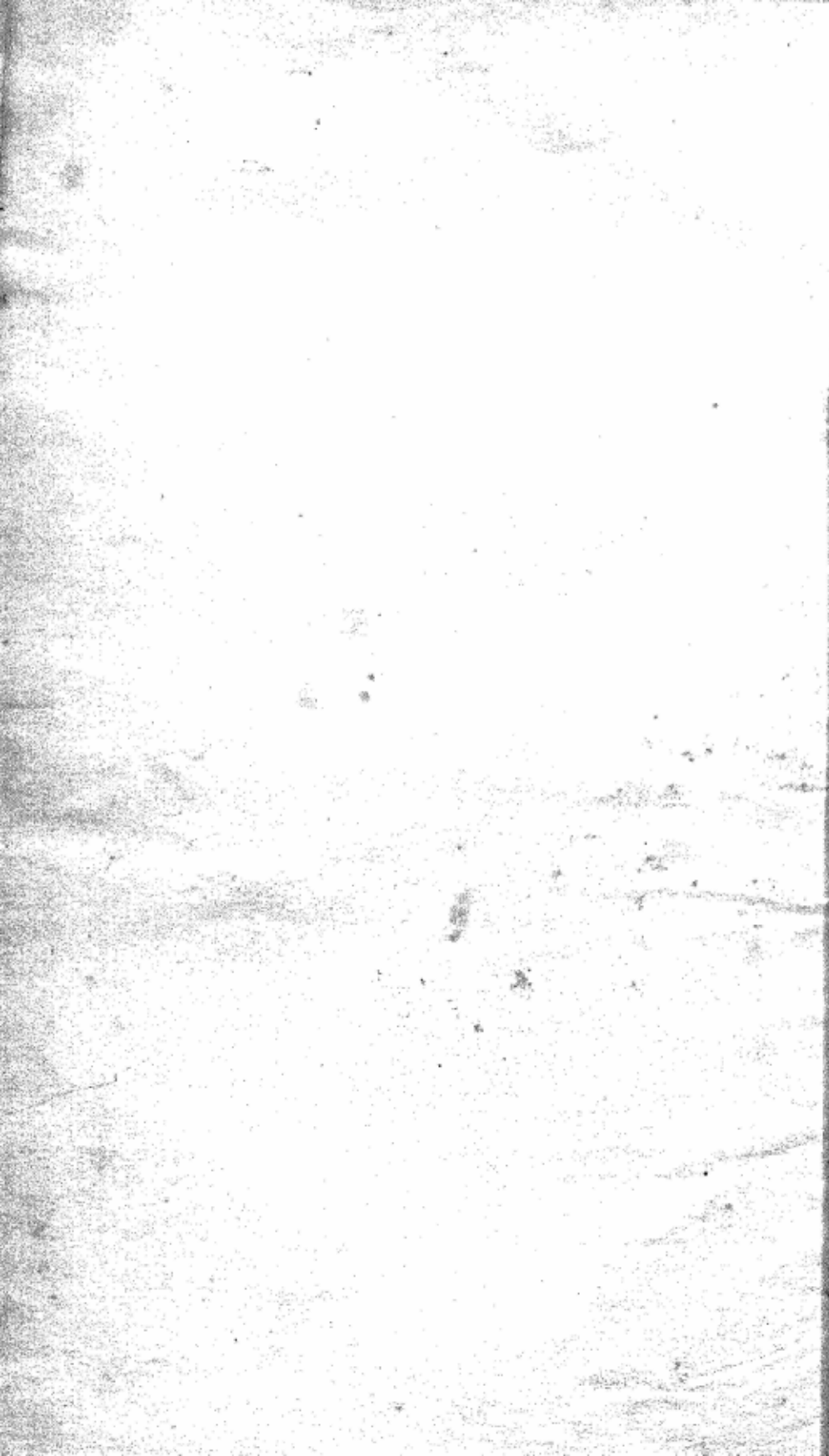
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A GRAMMAR

OF THE

KUI LANGUAGE.



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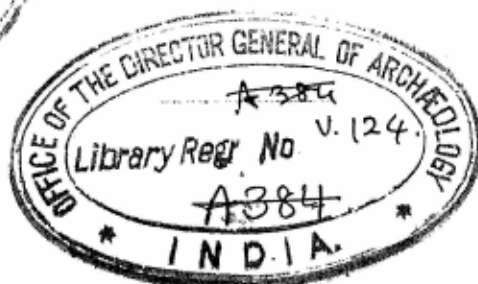
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A GRAMMAR  
OF THE  
KUI LANGUAGE

BY

REV. W. W. WINFIELD, B.A., B.D.

37202



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## FOREWORD.

Other writers have contented themselves with compiling outline grammars of this most interesting language, but in the following pages the author gives us the benefit of his exhaustive study of its structure and growth. His intimate knowledge of the people and the idioms and phraseology of their speech enhance the value of his contribution, than which nothing more fascinating and instructive could be put in the hands of future students. I trust they will find it as useful as I myself have found the manuscript.

A. J. OLLENBACH.

PHULBANI, ORISSA :  
18th September, 1924.



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## INTRODUCTION.

The people who speak the KUI language are generally known as the KONDS, KNONDS or KANDHS,<sup>1</sup> though they call themselves KUNGA. They dwell mainly in and around the mountainous country that lies between the river Mahanudi, in Orissa, and the northern parts of the Vizagapatam District, forming an important section of the population in the following political divisions:—Daspalla, Bod (Baud), Khondmals (Phulbani) and Kalahandi in Orissa; Gumsur-Udayagiri Taluk and Chinna Kimedi in Ganjam District; Bissamkatak Taluk and Gunupur Taluk in Vizagapatam District. Scattered members of the tribe are also found in other parts of Orissa and Ganjam, and some have emigrated to the tea plantations of Assam.

There are Konds also in the Vizagapatam Agency tracts and in Jeypur and Palkonda of the Vizagapatam District. The language of these South-western Konds is called KUVI and has received separate study in the works of the Rev. F. V. P. Schulze. Kui and Kuvi, though essentially the same tongue, are now sufficiently different to warrant this separation.

Many members of the Domb or Pano Caste, and some of other castes, live with the Konds and have largely adopted their customs, religion and language. Making due allowance for these, it is estimated that the *Kui-speaking* peoples number about 450,000, and in addition there are probably 150,000 *Kuvi-speaking* Konds.<sup>2</sup>

KUI (the first vowel is long, Kūi), is a Dravidian language and may be classed with Gōṇḍ, Tulu and Orāṇ as one of the more important of the lesser members of that great family. It bears considerable resemblances to Telugu, Tamil and Kanarese, in grammar and vocabulary. For a long time, now, the Konds have been affected in politics and trade by their nearest Aryan neighbours, the Oriya people, who are to the north, east and west of their country. This has resulted in a number of Oriya words passing into the common speech of the Konds and becoming naturalized, though often corrupted in the process of absorption. This alien invasion of words has helped to supply what was lacking in Kui, especially in the matter of abstract terms; but, while adding to the vocabulary, it has influenced the grammar very little, and Kui remains a good example of a Dravidian language almost unaffected by Non-Dravidian elements.

Kui has no script of its own and no native literature, but certain portions of the Bible and some schools books have been translated into the language within recent years. If an Indian script were chosen for writing and printing Kui, Telugu characters would be most easily adaptable, but because of the political influence of Oriya in the Kond country, Oriya letters were used for the earlier works in Kui. Of late, however, the Roman script has been generally adopted as being more suitable and more widely known.

<sup>1</sup> See note on various terms, Appendix iv.

<sup>2</sup> See Appendix v.

Most of the Kui-speaking people live a simple life in small villages engaged in the work of the fields and the forests and in supplying the needs of the village communities. Comparatively few are literate, though in the eastern areas of Gumsur-Udayagiri Taluk and the Khondmals they have experienced a measure of economic and intellectual advance due to contact with the outer world and the benefits of elementary education. In the west of Khondmals and in Chinna Kimedi, Bissamkatak and Gunupur the people are more primitive, especially those known as the Kuttia Khonds. Settlements of Oriya peoples, in larger or smaller communities, are to be found in many parts of the Kond country, but their influence upon Kui is most marked in the north-east hill tracts and in Bod and Daspalla, where many Konds have lost their mother tongue and speak Oriya instead. With such social diversities and varied influences local differences of vocabulary are inevitable and are found in many parts. Certain vowel and consonantal fluctuations, too, can be noted in passing from one locality to another. Such dialectical variations, however, do not prevent a substantial agreement in the language as it is spoken, and its grammatical construction in all districts is fundamentally the same. This grammar regards the Kui of the Gumsur-Udayagiri Taluk as the standard.

Kui is an agglutinative language, grammatical relations being expressed not by changes within the roots of words, but by suffixes added to the roots or compounded with them. One of the chief duties of the chapters that follow will be to demonstrate that fact and describe the synthetic construction of the language. The constant aim, therefore, will be to work on from the crude roots of words and consider in order the varied superstructure of additions, particles and inflexions that go to the building up of words and phrases and clauses as they play their part in intelligent speech.

One of the notable characteristics of Kui is its regularity. Some of the forms which at first sight seem to be abnormal are found to be explicable when the euphonic laws of consonantal changes are applied, so that very few have to be pronounced "irregular." Another matter worthy of note is the extensive, not to say elaborate, use that Kui makes of particles and participles. By these means it gathers a power of expression that is terse, vivid and adequate to the demands made upon it. In general, it may be said that, though Kui is poor as a medium for a highly philosophical discourse, it is an excellent language in which to tell a story.

## CHAPTER I.

### SOUNDS.

#### SECTION I.

##### VOWELS.

There are five Long Vowels and five Short Vowels :—

Long : ā ē ī ō ū

Short : ă ě ĭ ǒ ŭ

##### 1. PRONUNCIATION.

All the vowels in Kui are simple in quality, there being nothing like the complex vowel sounds common to English words such as, 'new,' 'high,' 'go.' The short vowels are formed in the same way as the corresponding long vowels, but are pronounced more quickly.

Certain equivalents in English may be given as a guide to pronunciation.

Long Vowels :—

ā is like *a* in *father*, and *ah* in *bah*.

ē is like *e* in *ere*, and *ea* in *pear*.

ī is like *i* in *police*, and *ee* in *leek*.

ō is like *o* in *order*, and *aw* in *law*.

ū is like *u* in *rule*, and *oo* in *ooze*.

Short Vowels :—

ă is like *a* in *among*.

ě is like *e* in *pen*.

ĭ is like *i* in *pin*.

ǒ is like *o* in *pond*.

ŭ is like *u* in *pull*.

The vowel sound in Kui represented by the letter ă is quite different from the vowel sound in the English word 'man,' and must be carefully distinguished from it. The Kui vowel ō, also, is different from the English vowel in 'so,' and the vowel ū is never like the English *u* in 'use.'

Throughout the grammar long vowels will be marked with the diacritical mark - above the letter; short vowels will not be marked.

##### 2. HIATUS.

Vowels retain their full value and are pronounced separately when they come together in a word, so that hiatus is very common in Kui.



- E.g., **lāa**, *young woman*.  
**bēoti**, *behind*.  
**mliu**, *reed*.  
**gii**, *I will do*.

But hiatus is often prevented by the insertion of *v* or *j*, and sometimes *n*, between the contiguous vowels.

- E.g., **lāvenju** (lā-v-enju), *young man*.  
**pūju** (pū-j-u), *flower*.  
**prēnu** (prē-n-u), *bone*.

The separation made between the vowels *au* and *ai* in such words as **kāu**, *a fruit*, and **māi**, *our*, is often so slight that they seem to form diphthongs like the sounds *ow* and *ei* in 'how' and 'height.' But actually the vowels are separate though pronounced quickly. There are no diphthongs in Kui.

### 3. CONCURRENT AND FINAL VOWELS.

Never more than two vowels come together. Most Kui words end in a vowel which is generally short. Occasionally the final vowel of a word is elided before the initial vowel of a succeeding word.

- E.g., **kari inba** becomes **kar inba**.  
**bikali āva** „ **bikal āva**.  
**mendanga ūsa** „ **mendang ūsa**.  
**krusu inba** „ **krus inba**.

Very often a final vowel is re-duplicated in the common speech of the people.

- E.g., **tanii**, *in*; for **tani**.  
**gulee**, *all*; for **gule**.  
**embaa**, *there*; for **emba**.  
**ēri pānēe**, *she will not receive*; for **ēri pānē**.  
**ānu vesii**, *I shall speak*; for **ānu vesi**.

### 4. NASALISED VOWELS.

A few final vowels are sometimes pronounced with a nasal intonation.

- E.g., **pē inba**, *to float*.  
**krō inba**, *to have a pungent smell*.

But such nasalization of vowels is not at all common, and is restricted to a few expressions such as the above. Moreover some Kond men speak with more pronounced nasality than others, especially those more affected by contact with Oriyas, so that such expressions as above would be pronounced with a nasal vowel or without it according to the habit of the person speaking.

## SECTION II.

### CONSONANTS.

The Consonants, classified according to the organs of speech used in their pronunciation, are as follows:—

		<i>Surd.</i>	<i>Sonant.</i>
Gutturals	..	k	g
Palatals	..	s	j
Cerebrals	..	ṭ	ḍ
Dentals	..	t	d
Labials	..	p	b, v
Aspirate	..	h	
Sibilant	..	ś	
Nasals	..	..	n, m
Cerebral Nasal	..	..	ṇ
Liquids	..	..	r, l
Cerebral Liquid	..		ṛ

The *Palatal* 'ch,' common to other Indian languages, is not natural to Kui. It is used by the Konds of a few districts where they have practically become Oriyas, but for the most part in Kui the *Sibilant* 's' takes the place of 'ch' and is used to replace 'ch' when that letter occurs in an adopted Oriya word.

E.g., *chāri* becomes *sāri*, *four*.

The *Labials* *b* and *v* are interchangeable in a number of words, *b* being more commonly used in some districts, especially those affected most by Oriya, and *v* being adopted in others.

E.g., *vaha* or *baha*, *place*.

The *Cerebral Nasal* *ṇ* is found in a few words only.

E.g., *pāṇba*, *to obtain*.  
*ṭāṇa*, *ground*.  
*nōṇga*, *string*.

*Aspirated Consonants* are not used in Kui.

## 1. PRONUNCIATION.

The consonants *k, g, s, j, p, b, v, h, n, m, ṛ*, and *l*, may be regarded as having the same sound value as the corresponding consonants in English.

The cerebrals *ṭ, ḍ, ṇ*, and *ṛ*, are pronounced by turning back the tip of the tongue high into the palate. The dentals *t* and *d* are pronounced by placing the tip of the tongue behind the teeth.

The aspirate is not pronounced without the assistance of a previous vowel, so that it is never used initially in a word. It may be followed immediately by another consonant, as in *mehmu*, *look*, though the emission of breath peculiar to the aspirate produces a slight vowel sound between the consonants which cannot be represented.

## 2. STRONG AND WEAK CONSONANTS.

The consonants of the first six orders, that is, the gutturals, palatals, cerebrals, dentals, labials and aspirate, are strong consonants, and whenever they form a vital part of the root of a word they persist

without loss or change throughout declension and conjugation, with the exception of the euphonic conversion of surd to sonant, and sonant to surd, mentioned later.

The three nasals and three liquids, however, are weak consonants, and even when they form a vital part of the root of a word, may be lost in the course of declension and conjugation.

E.g.,	<b>kūndu</b> , <i>fungus</i> ;	plural,	<b>kūtkā</b> .
	<b>manba</b> , <i>to be</i> ;	past tense,	<b>mase</b> .
	<b>sōlba</b> , <i>to enter</i> ;	" "	<b>sōṭe</b> .
	<b>pānba</b> , <i>to obtain</i> ;	" "	<b>pāṭe</b> .
	<b>jelba</b> , <i>to pull</i> ;	" "	<b>jese</b> .

### 3. THE CONVERSION OF SURDS AND SONANTS.

Among the strong consonants, the surds and sonants of the same order may be converted from one to the other; that is,

<b>k</b>	may become	<b>g</b>	and vice versa.
<b>s</b>	" "	<b>j</b>	" " "
<b>t</b>	" "	<b>ḍ</b>	" " "
<b>ṭ</b>	" "	<b>d</b>	" " "
<b>p</b>	" "	<b>b</b> or <b>v</b>	" " "

But, with a few exceptions noted later, a consonant of one order is not changed to a consonant of another order.

This conversion of surd to sonant or of sonant to surd may take place whenever in the course of pluralisation, declension and conjugation, a surd and a sonant come together. The surd may so affect the sonant as to attract it into its corresponding surd; or, on the other hand, the sonant may so affect the surd as to attract it into its corresponding sonant. Surds have an affinity for surds, sonants for sonants.

This general law is exemplified in the pluralisation of neuter nouns.

E.g., **koju**, *fowl*, becomes **koska**, *fowls*; when the pluralising particle **-ka** is added to the root **koj-**, the surd consonant **k** attracts the sonant **j** into its corresponding surd **s**.

The past tense of the verb **subga**, *to roast*, is an example of sonant attracting a surd into its corresponding sonant. The root of the verb is **sug-**; when the past tense ending **-te** is added to this, the sonant **g** attracts the surd **t** into its corresponding sonant **d** and the past tense becomes **sugde**, *I roasted*.

Sometimes, however, a surd and a sonant may come together without any change being effected.

E.g., **grāpdi**, *you will teach*.

### 4. MUTATION OF SURD TO SONANT.

When a word beginning with a surd is preceded immediately by a qualifying word that ends in a vowel, the initial surd may be changed into its corresponding sonant.

This mutation of surd to sonant, though possible in all such cases, is generally restricted to a few common expressions.

E.g.,	kūṭa kuḍinga,	<i>sacrificial paddy,</i>	becomes kūṭa guḍinga.
	tūlu kuḍu,	<i>gable wall,</i>	becomes tūlu guḍu.
	gia sīamu,	<i>do it for me,</i>	becomes gia jīamu.
	sōru pēnu,	<i>hill god,</i>	becomes sōru vēnu.
	ana puna,	<i>what do we know?</i>	becomes anabuna.

### 5. NASALS AND NASALIZATION.

The nasals are voiced consonants or sonants, so that whenever they combine with any strong consonant to nasalize it they always prefer the sonant form; consequently a surd is changed to its corresponding sonant after a nasal consonant.

Gutturals, Palatals, Cerebrals, and Dentals are nasalized by *n*; Labials are nasalized by *m*.

Therefore,	<i>n</i> + <i>k</i> = <i>ng</i>
	<i>n</i> + <i>s</i> = <i>nj</i>
	<i>n</i> + <i>ʃ</i> = <i>nd</i>
	<i>n</i> + <i>t</i> = <i>nd</i>
	<i>m</i> + <i>p</i> = <i>mb</i>

[*N.B.*—In verbs like *pānba*, *venba*, etc., the *-nb* or *-nb* is not a nasalization of *p*, but the nasal is part of the verbal root, and *-ba* a semi-formative ending.]

Whenever, according to the euphonic law governing the conversion of surds and sonants, a nasalized consonant is changed again into a surd, the nasal falls out.

E.g., *tōnja*, *to appear*, becomes *tōspa*, *to show*, when changed from an intransitive verb to a transitive; the sonant *j* is changed to surd *s* and the nasal *n* drops out.

A nasal does not affect a consonant, whether surd or sonant, that immediately precedes it.

E.g.,	leknenju,	<i>he will break.</i>
	sugne,	<i>she will roast.</i>
	sārna,	<i>straight.</i>
	mehmu,	<i>look.</i>

In all these examples the consonant immediately preceding the nasal is not changed but remains surd or sonant according to its original character.

### 6. OTHER CONSONANTAL CHANGES.

The interchange of surds and sonants of the *same* order of consonant, that is, of Guttural Surd to Guttural Sonant, Palatal Surd to Palatal Sonant, etc., and *vice versa*, is by far the greatest and most common consonantal change that takes place with regularity. Consonants do not readily change from one order to another, that is to say, for example, *k* does not change to *p* or *n* to *d*; but certain changes of this kind are found to take place in the course of the declension or conjugation of

some words, or in the passage of the language from one district to another, where phonetic differences constitute what may be regarded as different dialects. These more radical consonantal changes may be noted as follows :—

(a) *Dentals* sometimes change to *Cerebrals*.

t becomes ṭ, d becomes ḍ.

E.g., In the past tense of **pāṇba**, *to obtain*, **ṇ** is omitted and the tense sign **t** is changed to ṭ, and the past tense is **pāṭe**, *I obtained*, not **pāṇte**. So also other verbs :—

**sōlba**, past tense **sōṭe** (not **sōlte**).

**nīlba**, „ „ **nīṭe** (not **nīlte**).

**ēṇba**, „ „ **ēṭe** (not **ēṇte**).

In the future tense, 2nd Person Singular, of **sōlba**, *to enter*, **l** is omitted and the personal ending **-di** is changed to **-ḍi**, so that the word becomes **sōḍi**, *you will enter*, and not **sōldi**.

So also the 2nd Person Plural of the same verb, **sōḍeru**, not **sōlderu**.

(b) *Dentals* sometimes change to *Palatals*.

t becomes s, d becomes j.

E.g., In the past tense of **manba**, *to be*, the **n** is omitted and the tense sign **t** changed to s, and the past tense becomes **mase**, and not **mante**. So also other verbs :—

**tinba**, past tense **tise** (not **tinte**).

**salba**, „ „ **sase** (not **salte**).

In the future tense, 2nd Person Singular, of **tinba**, *to eat*, **n** is retained and the personal ending **-di** changed to **-ji**, so that the word becomes **tinji**, *you will eat*, and not **tindi**. So also 2nd Person Plural, and other verbs.

**tinba**, **tinji** and **tinjeru**.

**inba**, **inji** and **injeru**.

**manba**, **manji** and **manjeru**.

**salba**, **saji** and **sajeru**.

(c) *Sibilant* sometimes changes to *Aspirate*.

s becomes h.

E.g., **salmu**, *go*, is in some districts **halmu**.

So also :—

**sāpu**, *thorn*, becomes **hāpu**.

**kṛuspa**, *to sketch*, „ **kṛuhpa**.

(d) *Cerebral* ṛ sometimes changes to *Cerebral* ṭ or ḍ.

E.g., The verb **ārpa**, *to hide*, may also be **āṭpa**, and the ṭ is commonly used instead of ṛ in the Conjunctional Participle, **āṭsanai**.

**anaṛiki**, *why*, is in some districts **anaḍiki**.

(e) *Cerebral r* sometimes changes to *Nasal n*.

E.g., ānjōṛi, *eaves*, may also be ānjōni.  
ēśōṛi, *so many*, „ „ „ ēśōni.

(f) *Liquid r* sometimes changes to *Dental d*.

E.g., āri, *she*, is in some districts ādi.

(g) *Cerebral ḍ* sometimes changes to *Liquid l*.

E.g., pāḍu, *milk*, is in some districts pālu.  
iḍu, *house*, is in Telugu illu.

#### 7. CONCURRENT CONSONANTS.

No more than two strong consonants ever come together in a word, but three consonants together are possible if one be a liquid.

E.g., gērṅga, *to moan*.

Only a single consonant can stand in the initial position in a word, unless it be followed by a liquid, then two consonants may begin a word but never more than two.

E.g., tḷau, *head*.

No word ever ends with more than one consonant.

## CHAPTER II.

### ROOTS.

Most words in Kui have clearly marked roots. These express the basic ideas indicated by the words. Then various shades of the general root meaning, and also all grammatical expansions of pluralisation, declension and conjugation, are expressed by the addition of particles and inflexions, and not by any change within the root itself. Kui is therefore an agglutinative language.

#### 1. CLASSIFICATION OF ROOTS.

Roots are of three main groups :—

- (a) Verbal Roots.
- (b) Nominal and Pronominal Roots.
- (c) Adjectival and Adverbial Roots.

Verbal Roots are the most numerous. They are the bases of all the verbs. Most of them, too, have the ability of expressing not only verbal actions but also the substantival ideas indicated by such actions. In this way they become bases for many nouns and some adjectives and adverbs, as well as for verbs.

E.g., **mehpa**, *to see*, but it may also express the idea or fact of 'seeing,' or 'vision.' **gāmba**, *to increase*, and from the same root **gāme**, *more*, is obtained. **sāra**, *to exceed*, is also an adverb meaning 'quickly.'

The majority of the other roots are Nominal and Pronominal Roots. From them are formed nouns and personal pronouns, also some adjectives and adverbs and case post-positions. The rest of the roots are the bases of a few adjectives and adverbs and post-positions which cannot now be traced to any Verbal or Nominal Roots.

#### 2. ADDITIONS TO ROOTS.

The crude root of a word never stands by itself; some addition is necessary before it can take its place as a part of speech in a sentence or express such relationships with other words as indicate number, person, case, tense, mood, etc. Such additions are suffixed, not prefixed, and are of three kinds :—

- (a) Enunciative Additions.
- (b) Formative Additions.
- (c) Inflexional Additions.

(a) *Enunciative Additions*.—Of all additions to roots these are the simplest. They are just sufficient to enable the roots to be pronounced as separate words, and do not add anything to the meaning or significance of the roots. One of the five short vowels usually serves as enunciative ending.

E.g.,     **paṇḍa**, *to send*.  
              **kēle**, *sickle*.  
              **vaḍi**, *stone*.  
              **krāto**, *bosom*.  
              **sōru**, *hill*.

In these words the roots are **paṇḍ-**, **kēl-**, **vaḍ-**, **krāt-**, and **sōr-**, and the vowels **-a**, **-e**, **-i**, **-o**, **-u**, are enunciative additions.

Sometimes the consonant **j** is used as a support to the enunciating vowel. E.g., **-anju** is a masculine appellative ending of which **-an** is the root and **-ju** the enunciative addition. The enunciative additions even when supported by a consonant often disappear in the course of pluralisation, declension, and conjugation.

(b) *Formative Additions*.—Some roots have a general, wide significance and particular shades of meaning are expressed by consonantal formative additions, which, when attached, form new roots and persist throughout declension and conjugation.

E.g., The root **mū-** has the general significance of "completion." Its Infinitive is formed by the addition **-pa**; **mūpa**, *to finish*. But another shade of the same meaning is expressed by adding **-g** to the general root **mu-**, the Infinitive being formed by the enunciative ending **-a**; the resultant word is **mūga**, *to be completed*. Again the transitive form of this verb is indicated by a change in the consonantal Formative Addition, not in the root itself, thus:

**mūga**, becomes **mūpka**, *to complete*.

Other examples of the use of such Formative Additions may be seen from a consideration of the words formed from the root **kā-**, which has the general significance of "heat."

**kānda**, *to be hot*.  
**kāspa**, *to make hot*.  
**kamba**, *to be burned*.  
**kappa**, *to scorch* (only in one idiomatic phrase).  
**kāga**, *to warm the body*.  
**kāra**, *(sun) to be hot*.

(c) *Inflexional Additions*.—These comprise all those additions to roots and words that express gender, number and case, tense, mood and person. They will be detailed later in the chapters on Noun, Pronoun and Verb.

The following analysis may serve to illustrate how roots and their additions build up complete words in a sentence:—

**eanju nāngi dehane sahtatenju**, *he beat me sorely*.



<b>e</b>	demonstrative base meaning "that."
<b>an</b>	root indicating "masculinity," "man."
<b>j</b>	helping consonant assisting enunciative ending <b>u</b> .
<b>u</b>	enunciative ending.
<b>nā</b>	pronominal root of the first person singular.
<b>ngi</b>	accusative case-ending.
<b>deh</b>	root meaning "much."
<b>a</b>	enunciative ending.
<b>ne</b>	emphatic particle, "even."
<b>sah</b>	verbal root indicating the action of "beating."
<b>ta</b>	transition particle showing that the action of the verb passed over to a first person.
<b>t</b>	past tense particle.
<b>enju</b>	modification of <b>anju</b> indicating third person singular, "he."

### 3. GENERAL CHARACTERISTICS OF ROOTS.

Generally speaking roots are monosyllabic and unchangeable. That is to say, that when stripped of all such additions as have been mentioned above, words may usually be reduced to a root of one syllable, the vowels and consonants of which do not change in the course of pluralisation, declension, and conjugation.

This general rule is subject to a few exceptions such as the following:—

- (a) Conversion of surd to sonant, already mentioned.

E.g., **kāḍu**, *leg.*      **kāṭka**, *legs.*

- (b) Elision of weak consonant, already mentioned.

E.g., **sōlba**, *to enter.*      **sōṭe**, *I entered.*

- (c) Transposition of weak consonant for the sake of euphony.

E.g., **kiru**, *ear.*      **krika**, *ears.*

- (d) Occasional shortening of long vowel.

E.g., **kānda**, *to be hot.*      **kamba**, *to be burned.*

- (e) Occasional lengthening of short vowel.

E.g.,	<b>mliu</b> , <i>a reed.</i>	<b>mlika</b> , <i>reeds.</i>
	<b>priu</b> , <i>a roll of string.</i>	<b>prīnga</b> , <i>rolls of string.</i>
	<b>tlau</b> , <i>a head.</i>	<b>tlāka</b> , <i>heads.</i>

### 4. ACCENT.

The accent or stress in a word generally falls upon the root, no matter what additions are made to it.

E.g., **kāsa**, *to bite.* (Root **kás-**.)  
**kásite**, *it bit.*  
**kásinari**, *a thing that bites.*

Usually the stress is slight and the other syllables follow evenly without accentuation. But occasionally in speech the stress is increased

remarkably by the vehemence of the speaker or the necessity of expressing different shades of meaning by the same word.

E.g., **sáhtatenju**, *he beat me*. But if the speaker is very sore about it he will emphasise the first syllable **sáh-**, sometimes in extraordinary fashion.

**rōsi**, *the day before yesterday, or a day or two ago*. But the first syllable is stressed and lengthened to express '*many days ago*,' so that it might almost be written **rōōsi**.

cf., **ōmba**, *over there*; **ómba**, *right over there*.

Occasionally the second syllable and not the root is accented in emphatic statements.

E.g.,     **déhane**,     *many*.  
           **deháne**,     *very many*.  
           **řóhona**,     *always*.  
           **řohóna**,     *for ever*.  
           **dégitenju**, *he ran away*.  
           **degítenju**, *he ran for his life*.

## CHAPTER III.

### NOUNS.

For the purposes of grammar it is convenient to classify Kui nouns thus:—

- (a) Simple: (i) Rational (or Human).  
(ii) Non-Rational and Inanimate (or Non-Human).
- (b) Composite: (i) Appellative Nouns.  
(ii) Participial Nouns.  
(iii) Verbal Derivatives.

This classification is based on the fact that certain nouns are made up by combining the nominal or verbal roots with certain endings that signify in themselves gender and number; the root meaning is neutral until it is particularised by the addition of such endings. These nouns are Composite Nouns. All other nouns are Simple and comprise words that indicate human beings, animals, inanimate objects, and inhabitants of the spirit world.

#### SECTION I.

##### SIMPLE NOUNS (GENDER AND NUMBER).

In Kui, all nouns denoting male human beings are exalted into a class by themselves. They only are regarded as masculine, and they alone require a masculine termination in the verb governed by them. Other nouns, female human beings, deities, spirits, non-rational animate beings, and inanimate objects, are grouped together into a non-masculine class. These all require a neuter, or non-masculine termination in the verb they govern.

But there are signs of a slight recognition of a feminine gender as forming a separate section of the other-than-masculine class. For example, the simple nouns denoting female human beings have a somewhat different plural ending (-ska instead of -ka) from the rest of the non-masculine nouns. Also for some composite nouns a distinct ending, -ali, is used to indicate feminine human beings alone. Generally speaking, however, no difference is made between feminine and neuter. Although the terms masculine, feminine, and neuter, will be used hereafter to indicate differences of sex, it must be remembered that there are two genders only—the Exalted or masculine class, and the Subordinate or non-masculine class. The first class includes *only male human beings*, the second, all other beings and objects.

There are only two Numbers in the Kui language, singular and plural, no dual. The singular of all nouns is the simple form of the

noun without any special suffix to denote singularity. Most simple nouns are pluralised by adding to the singular a plural suffix, most composite nouns by a change within the gender suffix. It is a common practice when using words that denote non-rational beings and inanimate objects to let plurality be understood from the context rather than expressed by any change of the singular form.

E.g., *tīni kōḍi vātu*, *three cows came*; *kōḍi* is singular in form but plural in meaning.

### 1. SEX INDICATION IN SIMPLE NOUNS.

Sex, masculine or feminine, is generally revealed in the meaning of the word itself.

E.g., *āba*, *father*.  
*aja*, *mother*.  
*tali*, *hen*.  
*ṭaḍra*, *cock*.  
*āpo*, *son, boy*.  
*mrau*, *daughter*.

But when the difference of sex cannot thus be inferred, certain words expressive of male or female are prefixed to make it clear.

E.g., *mreha miḍa*, *male child*.  
*āsa miḍa*, *female child*.  
*ṭali kṛāḍi*, *female tiger*.  
*aṇḍra kṛāḍi*, *male tiger*.

[N.B.—*āsa miḍa* is very commonly used of grown-up women.]

Some common masculine words and their corresponding feminines are given below :—

<i>Masculine.</i>	<i>Feminine.</i>
<i>āba</i> , <i>father</i>	<i>aja</i> , <i>mother</i>
<i>ṭanji</i> , <i>father</i>	<i>ṭaḍi</i> , <i>mother</i>
<i>ake</i> , <i>grandfather</i>	<i>ata</i> , <i>grandmother</i>
<i>prēṇḍa</i> , <i>paternal uncle</i>	<i>pēro</i> , <i>paternal aunt</i>
<i>māma</i> , <i>maternal uncle</i>	<i>ama</i> , <i>maternal aunt</i>
<i>dāda</i> , <i>elder brother</i>	<i>bāi</i> , <i>elder sister</i>
<i>ambesa</i> , <i>younger brother</i>	<i>angi</i> , <i>younger sister</i>
<i>tambesa</i> , <i>younger brother</i>	<i>tangi</i> , <i>younger sister</i>
<i>jāma</i> , <i>husband</i>	<i>kuṛa</i> , <i>wife</i>
<i>pōṛa</i> , <i>male buffalo</i>	<i>kṛai</i> , <i>female buffalo</i>
<i>boka</i> , <i>male goat</i>	<i>kṛai</i> , <i>female goat</i>
<i>damṛa</i> , <i>steer</i>	<i>kaluṛi</i> , <i>heifer</i>

### 2. PLURALISATION OF SIMPLE NOUNS.

#### (a) *Rational Beings.*

The plural of *Masculine* words is formed by adding *-ru* to the singular form without any elision of the final enunciating vowel, though sometimes final *-i* is changed to *-e*.

E.g.,	Singular.	Plural.
	<i>āba, father</i>	<i>ābaru</i>
	<i>dāda, elder brother</i>	<i>dādaru</i>
	<i>āpo, son</i>	<i>āporu</i>
	<i>ake, grandfather</i>	<i>akeru</i>
	<i>tanji, father</i>	<i>tanjeru</i>

Exceptions :—

	Singular.	Plural.
	<i>ambesa, younger brother</i>	<i>ambesaka</i>
	<i>tambesa, younger brother</i>	<i>tambesaka</i>
	<i>akenja, grandfather</i>	{ <i>akenjaka</i> or <i>akenjanga</i>
	<i>torenja, friend</i>	{ <i>torenjaka</i> or <i>torenjanga</i>

The plural of *Feminine* words is formed by adding *-ska* to the singular form without any elision of the final enunciating vowel.

E.g.,	Singular.	Plural.
	<i>aja, mother</i>	<i>ajaska</i>
	<i>āsa, woman</i>	<i>āsaska</i>
	<i>angi, younger sister</i>	<i>angiska</i>
	<i>bāi, elder sister</i>	<i>bāiska</i>
	<i>mrau, daughter</i>	<i>mrauska</i>

Often the plural suffix *-ska* is lengthened to *-saka*.

E.g.,	Singular.	Plural.
	<i>aja, mother</i>	<i>ajasaka.</i>

(b) *Non-Rational Beings and Inanimate Objects.*

The plural of these *Neuter* words is formed by adding *-ka*, its sonant form *-ga*, or its nasalized form *-nga*, to the singular. Many variations are occasioned by this addition and they may best be considered by dividing the nouns into five classes according to their final vowels.

CLASS A.—*Nouns ending in -u.*

The plural suffix *-ka* is added to the root of the noun, that is, the singular form less the enunciative ending *-u*.

E.g.,	Singular.	Root.	Plural.
	<i>kōru, buffalo</i>	<i>kōr-</i>	<i>kōrka</i>
	<i>mliu, reed</i>	<i>mli-</i>	<i>mlika</i>
	<i>pṛīu, insect</i>	<i>pṛī-</i>	<i>pṛīka</i>
	<i>sāpu, thorn</i>	<i>sāp-</i>	<i>sāpka</i>
	<i>sīru, root</i>	<i>sīr-</i>	<i>sīrka</i>
	<i>sōru, hill</i>	<i>sōr-</i>	<i>sōrka</i>

<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
srāsu, <i>snake</i>	srās-	srāska
tāru, <i>ant</i>	tār-	tārka
tlau, <i>head</i>	tla-	tlāka
ṭūṭu, <i>stomach</i>	ṭūṭ-	ṭūṭka
kaju, <i>hand</i>	ka-	kaka
mrahnū, <i>tree</i>	mrah-	mrahka
prēnu, <i>bone</i>	prē-	prēka

[N.B.—In the last three words of the above list, an assisting consonant (j or n) is inserted to prevent hiatus in the singular. This, together with the final enunciating vowel, is dropped before the addition of the plural suffix.]

*Exceptions :—*

<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
āku, <i>leaf</i>	āk-	āka
kiru, <i>ear</i>	kir-	krīka
ḍabu, <i>money</i>	ḍab-	ḍabunga

[N.B.—sidru, *water*, always governs a plural verb, but has no plural form.

E.g., sidru manu, *there is water.*]

When the root of the noun ends in a *strong sonant consonant*, a *nasal* or a *vowel*, certain euphonic changes take place either in the root ending or in the plural suffix. These are as follows :—

(a) Sonant is changed to surd before *-ka*.

E.g.,	<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
	nāju, <i>village</i>	nāj-	nāska
	kāḍu, <i>foot</i>	kāḍ-	kāṭka
	gōbu, <i>branch of a bush</i>	gōb-	gōpka

(b) Nasal of nasalized sonant disappears with the conversion of sonant to surd.

E.g.,	<i>Singular.</i>	<i>Root.</i>	<i>Plural.</i>
	glūnju, <i>puddle</i>	glūnj-	glūska
	kūndu, <i>fungus</i>	kūnd-	kūtka
	sōmbu, <i>leek</i>	sōmb-	sōpka

*Exceptions :—*

srāngu, <i>breast</i>	srāng-	srākaka
vanju, <i>finger</i>	vanj-	vaskaka
ḍunḍu, <i>large ant</i>	ḍunḍ-	ḍunḍuka
kāṇḍru, <i>tear</i>	kāṇḍr-	kāṇḍruka

[N.B.—dīmbu, *white-ant*, always governs a singular verb even when plural itself, but it has no plural form.

E.g., dīmbu niksa mane, *the white-ants have come up.*]

(c) **-ka** is changed to **-ga** after root ending in nasal.

E.g.,	Singular.	Root.	Plural.
	<b>kanu</b> , eye	<b>kan-</b>	<b>kānga</b>
	<b>mīnu</b> , fish	<b>mīn-</b>	<b>mīnga</b>
	<b>pēnu</b> , flea	<b>pēn-</b>	<b>pēnga</b>
	<b>tūnu</b> , log	<b>tūn-</b>	<b>tūnga</b>

[N.B.—The **-ng** in the plural of these words is not a nasalization of **k** as in the words of the next division (d). The **g** here is the sonant of the plural suffix **k** attracted by the nasal root ending, but not nasalized: **g** is therefore pronounced separately from the **n** or **ṇ**. The **n** or **ṇ** is first given its full value and then followed by an unmodified **g**. The nasalized **k** (**ng**) in the following division (d) is pronounced like **-ng** in 'song.' The **n** and **g** coalesce so as to form one consonant (though the defective Roman script necessitates the writing of two) or a nasal modification of the guttural sound. In some districts the **-ka** added to a nasal root is not changed to its sonant **-ga**.

E.g.,	Singular.	Plural.
	<b>kanu</b>	<b>kanka</b> (Phulbani)
	<b>mīnu</b>	<b>mīnka</b> ( do. ).]

(d) **-ka** is nasalized to **-nga** after root ending in a vowel.

E.g.,	Singular.	Root.	Plural.
	<b>kāu</b> , fruit	<b>kā-</b>	<b>kānga</b>
	<b>krāu</b> , hole	<b>krā-</b>	<b>krānga</b>
	<b>mrāu</b> , eel	<b>mrā-</b>	<b>mrānga</b>
	<b>piu</b> , lump	<b>pi-</b>	<b>pinga</b>
	<b>prāu</b> , grain of rice	<b>prā-</b>	<b>prānga</b>
	<b>priu</b> , roll of string	<b>pri-</b>	<b>prīnga</b>
	<b>māju</b> , elk	<b>mā-</b>	<b>mānga</b>
	<b>pūju</b> , flower	<b>pū-</b>	<b>pūnga</b>
	<b>ūju</b> , flesh	<b>ū-</b>	<b>ūnga</b>

[N.B.—The **j** of **māju**, **pūju**, and **ūju**, is inserted to prevent hiatus and so disappears in the plural.]

Exceptions:—

Singular.	Root.	Plural.
<b>mliu</b> , reed	<b>mli-</b>	<b>mlika</b>
<b>priu</b> , insect	<b>pri-</b>	<b>prika</b>
<b>tlau</b> , head	<b>tla-</b>	<b>tlāka</b>
<b>kaju</b> , hand	<b>ka-</b>	<b>kaka</b>
<b>prēnu</b> , bone	<b>prē-</b>	<b>prēka</b>

[N.B.—The short vowel in the root of the singular of the following words is lengthened in the plural (see Chap. II, 3):—

Singular.	Plural.
<b>mliu</b> , reed	<b>mlika</b>
<b>priu</b> , roll of string	<b>prīnga</b>
<b>tlau</b> , head	<b>tlāka.</b> ]

## CLASS B.—Nouns ending in -a :

The plural suffix is nasalized to -nga and added to the singular form of the noun, that is, the root plus the enunciative ending -a.

E.g.	Singular.	Plural.
	bōga, <i>basket</i>	bōganga
	dēga, <i>branch</i>	dēganga
	dūra, <i>rod</i>	dūranga
	keta, <i>wet field</i>	ketanga
	koba, <i>post</i>	kobanga
	ōḍa, <i>goat</i>	ōḍanga
	sinḍa, <i>cloth</i>	sinḍanga

## Exceptions :—

mīda, <i>child</i>	mīdaka
sīta, <i>date bush</i>	sītaka
ṭaḍra, <i>cock</i>	ṭaḍraka
vīa, <i>thatch</i>	vīaka

## CLASS C.—Nouns ending in -i :

When the noun without the final enunciative -i is monosyllabic, then the plural suffix is nasalized to -nga and added to the singular form.

E.g.	Singular.	Plural.
	būri, <i>hair</i>	būringa
	ḍaki, <i>chest</i>	ḍakinga
	dirdi, <i>web</i>	dirdinga
	ḍōṇḍi, <i>pumpkin</i>	ḍōṇḍinga
	gunji, <i>owl</i>	gunjinga
	kōḍi, <i>cow</i>	kōḍinga
	krāḍi, <i>tiger</i>	krāḍinga
	oli, <i>bear</i>	olinga
	ṭangi, <i>axe</i>	ṭanginga
	ṭeki, <i>pot</i>	ṭekinga
	ṭoi, <i>wren</i>	ṭoinga
	vaḍi, <i>stone</i>	vaḍinga

## Exceptions :—

oḍri, <i>rat</i>	oḍrika
tāri, <i>plantain</i>	tārika

When the noun without the final enunciative -i has more than one syllable, the plural suffix -ka is added to the singular form, final -i being changed to -a.

E.g.	Singular.	Plural.
	deoli, <i>spit</i>	deolaka
	ḍiperi, <i>loin cloth</i>	ḍiperaka
	ḍreonji, <i>tail</i>	ḍreonjaka
	joeli, <i>maize</i>	joelaka
	juēli, <i>yoke</i>	juēlaka



E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<b>kurāṛi</b> , <i>axe</i>	<b>kurāraka</b>
	<b>munḡeli</b> , <i>nose</i>	<b>munḡelaka</b>
	<b>nangeli</b> , <i>plough</i>	<b>nangelaka</b>
	<b>pīkuṛi</b> , <i>hoof</i>	<b>pikuṛaka</b>
	<b>nakuṛi</b> , <i>dog</i>	<b>nakuṛaka</b>
	<b>nahoṛi</b> , <i>dog</i>	<b>nahoṛaka</b>
	<b>ṭaḍuṛi</b> , <i>umbrella</i>	<b>ṭaḍuṛaka</b>

[N.B.—Sometimes instead of the final vowel -i of these words being changed to -a it is elided.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<b>nakuṛi</b> , <i>a dog</i>	<b>nakuṛka.</b> ]

*Exceptions :—*

<i>Singular.</i>	<i>Plural.</i>
<b>nahoṛi</b> , <i>dog</i>	<b>nahka</b> (sometimes)
<b>pīderi</b> , <i>spirit of the dead</i>	<b>pīderanga</b>
<b>sikali</b> , <i>chain</i>	<b>sikalanga</b>
<b>bihēni</b> , <i>seed</i>	<b>bihēnanga</b>

#### CLASS D.—Nouns ending in -e :

The few nouns in this class all form their plurals by adding -ka to the singular.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<b>ganje</b> , <i>bag</i>	<b>ganjeka</b>
	<b>jānje</b> , <i>king crow</i>	<b>jānjeka</b>
	<b>kēle</b> , <i>sickle</i>	<b>kēleka</b>
	<b>kūre</b> , <i>knife</i>	<b>kūreka</b>
	<b>pōte</b> , <i>necklace</i>	<b>pōteka</b>
	<b>sine</b> , <i>razor</i>	<b>sineka</b>

#### CLASS E.—Nouns ending in -o :

Sometimes -ka is added to the singular and sometimes -nga. There are but few nouns in this class.

E.g.,	<i>Singular.</i>	<i>Plural.</i>
	<b>biko</b> , <i>early paddy</i>	<b>bikoka</b>
	<b>kato</b> , <i>spade</i>	<b>katoka</b>
	<b>soḍro</b> , <i>black ant</i>	<b>soḍroka</b>
	<b>depo</b> , <i>cough</i>	<b>depoka</b>
	<b>garo</b> , <i>hole</i>	<b>garonga</b>
	<b>jōto</b> , <i>animal</i>	<b>jōtonga</b>
	<b>moḍo</b> , <i>flower bud</i>	<b>moḍonga</b>
	<b>mogo</b> , <i>shoot</i>	<b>mogonga</b>
	<b>sojo</b> , <i>ornament</i>	<b>sojonga</b>

## SECTION II.

## COMPOSITE NOUNS.

The roots from which Composite Nouns are formed are general in significance and devoid of any indication of gender and number. Their meaning is completed by the addition of suffixes which contain the idea of gender and number within themselves, and the nouns thus constituted cease to be general and abstract and become particular and concrete.

E.g., The root **mreh-** signifies '*human being*'; when the masculine singular suffix is added, the noun **mrehenju** is formed which means '*man*.'

The gender and number suffixes are Masculine, Feminine and Neuter, Singular and Plural, and are as follows:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-enju -anju	-enga -aru
Feminine:	-ali -eri -ari	-aliska -eriska -ai
Neuter:	-ari -eri -eri -oꝛi -ori -oli	-ai -eraka -eraka -oꝛaka -oraka -olaka

The mode of their addition will be shown by considering in order the three groups of Composite Nouns, namely, Appellative Nouns, Participial Nouns and Verbal Derivatives.

## 1. APPELLATIVE NOUNS: CLASS (a).

In this class are included nouns that are formed from roots generally used as nouns. These nouns all denote names of rational beings and so are only Masculine and Feminine, and never Neuter.

The suffixes used are:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-enju	-enga
Feminine:	-ali -eri	-aliska -eriska

They are usually added directly to the root thus:—

E.g., Root **mreh-**, *human being*.

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	<b>mrehenju</b> , <i>man</i>	<b>mrehenga</b>
Feminine:	<b>mrehali</b> , <i>woman</i>	<b>mrehaliska</b>

Other common Appellative Nouns of this class are as follows. Certain irregularities will be noted :—

	<i>Singular.</i>	<i>Plural.</i>
Mas.	<b>mrīgenju,</b> <i>cousin</i>	<b>mrīgenga</b>
Fem.	<b>mrīgali,</b> <i>cousin</i>	<b>mrīgaliska</b>
Mas.	<b>tōrenju,</b> <i>friend</i>	<b>tōrenga</b>
Fem.	<b>tōṛali,</b> <i>friend</i>	<b>tōṛaliska</b>
Mas.	<b>kūenju,</b> <i>Kond man</i>	<b>kūinga</b>
Fem.	<b>kūali,</b> <i>Kond woman</i>	<b>kūaliska</b>
Mas.	<b>ḍomenju,</b> <i>Pano man</i>	<b>ḍomenga</b>
Fem.	<b>ḍomali,</b> <i>Pano woman</i>	<b>ḍomaliska</b>
Mas.	<b>ḡahenju,</b> <i>sweeper</i>	<b>ḡahinga</b>
Fem.	<b>ḡahali,</b> <i>sweeper</i>	<b>ḡahaliska</b>
Mas.	<b>poṭarenju,</b> <i>Mohammedan</i>	<b>poṭarānga</b>
Fem.	<b>poṭareṛi,</b> <i>Mohammedan</i>	<b>poṭareṛiska</b>
Mas.	<b>saheborenju,</b> <i>Englishman</i>	<b>saheborenga</b>
Fem.	<b>saheboreṛi,</b> <i>Englishwoman</i>	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 2em; vertical-align: middle;">{</div> <div> <b>saheboreṛiska</b>  or  <b>saheboriska</b> </div> </div>
Mas.	<b>Bōṭidenju,</b> <i>man of Botingia</i>	<b>Bōṭidenga</b>
Fem.	<b>Bōṭideṛi,</b> <i>woman of Botingia</i>	<b>Bōṭideṛiska</b>
Mas.	<b>tanji potaḍenju,</b> <i>father-in-law</i>	<b>tanji potka</b>
Fem.	<b>[ṭaḍi bōra,</b> <i>mother-in-law</i>	<b>ṭaḍi bōrasaka]</b>
Mas.	<b>mrīenju,</b> <i>son</i>	<b>mrīka</b>
Fem.	<b>[mrau,</b> <i>daughter</i>	<b>mrauska]</b>

[N.B.—A few Masculine and Feminine Appellative Nouns are formed by adding **-era** or **-ora** (Mas.) and **-eri** or **-ori** (Fem.) to a root.

- E.g., **brūkera** (Phulbani word), *a blind man.*  
**brūkeri** ( do. ), *a blind woman.*  
**prēkora**, *an adulterer or thief.*  
**prēkori**, *an adulteress or thief.*  
**ahpora**, *a procurer.*  
**ahpori**, *a procuress.*

The plural suffixes are :—

Masculine : **-eranga**, **-oranga**

Feminine : **-eriska**, **-oriska.**]

## 2. APPELLATIVE NOUNS : CLASS (b).

In this class are included nouns that are formed from roots generally used as adjectives. These nouns may denote Rational Beings, Non-Rational Beings or Inanimate Objects, and the gender and number suffixes used, are :—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-anju	-aru
Feminine:	-ari	-ai
Neuter:	-ari	-ai

They are added immediately to the roots thus:—

E.g., Root *neg-*, *good*.

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	<i>neganju</i> , <i>good man</i>	<i>negaru</i>
Feminine:	<i>negari</i> , <i>good woman</i>	<i>negai</i>
Neuter:	<i>negari</i> , <i>good thing</i>	<i>negai</i>

Appellative nouns of this class may be formed from the following and other roots, the suffixes being added quite regularly as above:—

<i>neg-</i> , <i>good</i> .
<i>ḍer-</i> , <i>great</i> .
<i>kog-</i> , <i>small</i> .
<i>prāḍ-</i> , <i>old</i> .
<i>bēg-</i> , <i>different</i> .

The root *gaṭ-*, probably borrowed from the Oriya word *gotie*, *one*, has come into general use in Kui. Compounded with the gender and number suffixes as above, it is used with other nouns and with verbal infinitives, thus:—

E.g., <i>kōpa gaṭanju</i> (lit. <i>a herding one</i> ),	<i>a herdsman</i> .
<i>iḍu dēspa gaṭanju</i> (lit. <i>a house raising one</i> ),	<i>a builder</i> .
<i>diha gaṭari</i> (lit. <i>a quarrelsome one</i> ),	<i>a shrew</i> .

### 3. PARTICIPIAL NOUNS.

In the Kui language there are no Relative Pronouns. This lack is supplied by the use of verbal forms which are usually called Relative Participles. From these, nouns may be formed by the addition of gender and number suffixes.

E.g., *sāja masi*, is the pluperfect relative participle of *sāva*, *to die*, and signifies '*the had died*' (something or other), its meaning being incomplete. With the addition of the masculine singular suffix, it becomes *sāja masanju* (lit. *the had died man*), *the man who had died*.

The suffixes for these nouns are:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	-anju	-aru
Feminine:	-ari	-ai
Neuter:	-ari	-ai

They are added to the root of the Relative Participle, i.e. to the Participle less the final enunciative *-i*. So that, for example, the complete list of Participial Nouns formed from the Relative Participle of *vāva*, *to come*, is as follows:—

	<i>Participle.</i>		<i>Singular.</i>	<i>Plural.</i>
Fut.	vāni.	Masc.	vānanju	vānaru
		Fem. & Neut.	vānari	vānai
Past.	vāti.	Masc.	vātanju	vātaru
		Fem. & Neut.	vātari	vātai
Pres.	vāi mani.	Masc.	vāi mananju	vāi manaru
		Fem. & Neut.	vāi manari	vāi manai
Imperf.	vāi masi.	Masc.	vāi masanju	vāi masaru
		Fem. & Neut.	vāi masari	vāi masai
Perf.	vāja mani.	Masc.	vāja mananju	vāja manaru
		Fem. & Neut.	vāja manari	vāja manai
Pluperf.	vāja masi.	Masc.	vāja masanju	vāja masaru
		Fem. & Neut.	vāja masari	vāja masai

The meanings of these nouns may be gathered from the following equivalents :—

vānanju,	<i>the man who will come.</i>
vātanju,	<i>the man who came.</i>
vāi mananju,	<i>the man who is coming.</i>
vāi masanju,	<i>the man who was coming.</i>
vāja mananju,	<i>the man who has come.</i>
vāja masanju,	<i>the man who had come.</i>

All other Participial Nouns follow this type quite regularly.

[N.B.—A common alternative for the Masculine Plural Appellative suffix **-aru** is **-aka**.

E.g., gataka, vāja manaka, etc.

It is often used with the Participial Nouns.]

#### 4. VERBAL DERIVATIVES.

From some verbal roots neuter nouns denoting concrete objects are formed by the addition of neuter singular and plural suffixes.

These suffixes are :—

<i>Singular.</i>	<i>Plural.</i>
-eri	-eraka
-eṛi	-eṛaka
-ori	-oraka
-oṛi	-oṛaka
-oli	-olaka

And the following are common nouns of this class :—

VERBAL ROOT.	VERBAL DERIVATIVE NOUN.	
	<i>Singular.</i>	<i>Plural.</i>
pang-, <i>to split.</i>	pangeṛi, <i>plank</i>	pangeṛaka
kis-, <i>to pinch.</i>	kiseṛi, <i>earring</i>	kiseṛaka
kō-, <i>to reap.</i>	kōeri, <i>harvest</i>	
sī-, <i>to give.</i>	sīpoṛi, <i>ladle</i>	sīpoṛaka
dēs-, <i>to raise.</i>	dēspori, <i>lift</i>	dēsporaka
drung-, <i>to sway.</i>	drungoli, <i>swing</i>	drungolaka

### SECTION III.

#### CASE FORMATION.

It is probable that originally all case relations were expressed by separate auxiliary words placed after the noun or pronoun qualified. And this practice to some extent still obtains, a number of cases being denoted by auxiliary words or postpositions which were at one time independent nouns. But four cases are now expressed by short inflexions added to the noun or pronoun, and incorporated in the word. Though these inflexional additions cannot be traced to any extant words they are doubtless the remains of some auxiliary words used in the past.

In showing how the various cases are made up it will be necessary to consider each one separately.

#### 1. NOMINATIVE.

The Nominative is the simplest complete form of the noun. It is uninflected, that is, it is the root plus formative or enunciative additions, but has no special case-ending.

#### 2. INFLEXIONAL BASE.

With some nouns the oblique cases are formed by adding the case suffixes and postpositions immediately to the nominative or uninflected form of the word. But with the majority of nouns, before the case signs are suffixed the nominative is modified by the addition of a small particle which may be called the *inflexional increment*. The inclusion of this particle creates a base for inflexion which persists throughout the declension of the word and to this base are joined the case suffixes and postpositions.

The Inflexional Increment is sometimes *-i*, and sometimes *-ni*, while for some neuter nouns it is modified to *-a*.

The method of its incorporation will be set forth in detail later.

#### 3. OBLIQUE CASES.

The following four oblique cases are formed by the addition of case suffixes :—

- (a) *Genitive*: In all nouns the genitive is the same as the Inflexional Base.
- (b) *Accusative*: This case is formed by adding *-i* to the Inflexional Base. Sometimes for Neuter Nouns and occasionally for Masculine and Feminine Nouns the postposition *tini* is used.
- (c) *Dative*: This case is formed by adding *-ki* to the Inflexional Base.
- (d) *Associative*: This case is formed by adding *-ke* to the Inflexional Base. It is called Associative because it expresses the idea of "association with" or "in company with."

#### 4. ABLATIVE.

The various shades of case relationship usually expressed by the Ablative in some other languages are in Kui indicated by many postpositions placed after the Inflexional Base of the noun they qualify. These postpositions may be grouped as follows according to the general idea that they indicate:—

##### (a) *Location*:—

<b>-to,</b>	<i>at, at the house of, with.</i>
<b>-ndo,</b>	<i>at, at the place of.</i>
<b>tani,</b>	<i>in, on, at.</i>
<b>bahta,</b>	<i>in the place of, in the presence of.</i>
<b>sōri,</b>	<i>near.</i>
<b>sōriṭi,</b>	<i>near.</i>
<b>nēḍe,</b>	<i>on the ground, underneath</i>
<b>lai,</b>	<i>below, inside, in.</i>
<b>kui,</b>	<i>above, upon.</i>
<b>mio,</b>	<i>above.</i>
<b>sendo,</b>	<i>above, in the sky.</i>
<b>made,</b>	<i>in the midst of, in the middle of.</i>

##### (b) *Motion*:—

<b>-ki,</b>	<i>motion to (used with places, positions and objects).</i>
<b>-ṭi,</b>	<i>motion from (used with places, positions and objects).</i>
<b>tangi,</b>	<i>motion to (used with Non-Rational nouns).</i>
<b>rai,</b>	<i>motion from (used with Non-Rational nouns).</i>
<b>bahtangi,</b>	<i>motion to (used with Rational nouns).</i>
<b>bahtarai,</b>	<i>motion from (used with Rational nouns).</i>
<b>nēḍeki,</b>	<i>to the ground.</i>
<b>nēḍeṭi,</b>	<i>from the ground.</i>
<b>laiki,</b>	<i>to the inside, to below.</i>
<b>laiṭi,</b>	<i>from the inside, from below.</i>
<b>kuiki,</b>	<i>to above.</i>
<b>kuiṭi,</b>	<i>from above.</i>
<b>sendoki</b>	<i>to above.</i>
<b>sendoṭi,</b>	<i>from above.</i>

<b>mioki,</b>	<i>to the place above.</i>
<b>mioṭi,</b>	<i>from the place above.</i>
<b>saiki,</b>	<i>to the place below.</i>
<b>saiṭi,</b>	<i>from the place below.</i>
<b>-toki,</b>	<i>to the place of, to the house of.</i>
<b>-ṇḍoki,</b>	<i>to the place of.</i>

(c) *Association :—*

<b>tangi,</b>	<i>for the purpose of, in order to.</i>
<b>tingi,</b>	<i>for the purpose of, on account of, because of.</i>
<b>tiki,</b>	<i>for the purpose of, on account of.</i>
<b>bāga,</b>	<i>because of, on account of.</i>
<b>gēlu (or sēlu),</b>	<i>on behalf of.</i>
<b>dehingi,</b>	<i>like unto.</i>
<b>rohe,</b>	<i>together with.</i>
<b>rai,</b>	<i>by means of, with (instrumental).</i>

## SECTION IV.

## DECLENSIONS.

The variations that occur in the case suffixes follow the line of the genders, so that it will be convenient to set forth three declensions, one each for Masculine, Feminine and Neuter Nouns. Masculine and Feminine Nouns being those that indicate Human Beings and Neuter Nouns comprising all those that indicate Non-Human Beings and Objects. The case suffixes for plural nouns are the same as those used for their corresponding singulars.

As the Genitive Case is in nouns always the same as the Inflexional Base, only the former and not the latter will be shown in the paradigms. And as it is unnecessary to repeat all the postpositions for the Ablative, that case will always be represented by the Inflexional Base followed by the sign +, which indicates that some one or other of the postpositions may be used as required.

## 1. FIRST DECLENSION: MASCULINE NOUNS.

(a) *Simple Nouns.*Type: **āba,** *father.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>ā ba,</b> <i>father</i>	<b>ābaru,</b> <i>fathers.</i>
Genitive:	<b>āba,</b> <i>of father</i>	<b>ābari,</b> <i>of fathers.</i>
Accusative:	<b>ābai,</b> <i>father</i>	<b>ābarii</b> <i>fathers.</i>
Dative:	<b>ābaki,</b> <i>to father</i>	<b>ābariki,</b> <i>to fathers.</i>
Associative:	<b>ābake,</b> <i>with father</i>	<b>ābarike,</b> <i>with fathers.</i>
Ablative:	<b>āba +</b>	<b>ābari +</b>

[N.B.—The English equivalents for all declensions can be gathered from the above and will not be given hereafter.]



(b) *Appellative Nouns: Class (a).*Type: **mrehenju**, a man.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>mrehenju</b>	<b>mrehenga</b>
Genitive:	<b>mreheni</b>	<b>mrehengani</b>
Accusative:	<b>mrehenii</b>	<b>mrehenganii</b>
Dative:	<b>mreheniki</b>	<b>mrehenganiki</b>
Associative:	<b>mrehenike</b>	<b>mrehenganike</b>
Ablative:	<b>mreheni +</b>	<b>mrehengani +</b>

(c) *Appellative Nouns: Class (b).*Type: **neganju**, a good man.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>neganju</b>	<b>negaru</b>
Genitive:	<b>negani</b>	<b>negari</b>
Accusative:	<b>neganii</b>	<b>negarii</b>
Dative:	<b>neganiki</b>	<b>negariki</b>
Associative:	<b>neganike</b>	<b>negarike</b>
Ablative:	<b>negani +</b>	<b>negari +</b>

(d) *Participial Nouns.*Type: **vānanju**, the man who will come.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>vānanju</b>	<b>vānaru</b>
Genitive:	<b>vānani</b>	<b>vānari</b>
Accusative:	<b>vānanii</b>	<b>vānarii</b>
Dative:	<b>vānaniki</b>	<b>vānariki</b>
Associative:	<b>vānanike</b>	<b>vānarike</b>
Ablative:	<b>vānani +</b>	<b>vānari +</b>

## 2. SECOND DECLENSION: FEMININE NOUNS.

In the Dative and Associative Cases of Feminine Nouns the final **-i** of the Inflexional Base is elided and the case suffixes become **-gi** and **-ge** after the nasal.

(a) *Simple Nouns.*Type: **aja**, mother.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>aja</b>	<b>ajaska</b>
Genitive:	<b>ajani</b>	<b>ajaskani</b>
Accusative:	<b>ajanii</b>	<b>ajaskanii</b>
Dative:	<b>ajangi</b>	<b>ajaskangi</b>
Associative:	<b>ajange</b>	<b>ajaskange</b>
Ablative:	<b>ajani +</b>	<b>ajaskani +</b>

(b) *Appellative Nouns : Class (a).*Type: **mrehali**, *a woman*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>mrehali</b>	<b>mrehaliska</b>
Genitive:	<b>mrehalini</b>	<b>mrehaliskani</b>
Accusative:	<b>mrehalinii</b>	<b>mrehaliskanii</b>
Dative:	<b>mrehalingi</b>	<b>mrehaliskangi</b>
Associative:	<b>mrehalinge</b>	<b>mrehaliskange</b>
Ablative:	<b>mrehalini +</b>	<b>mrehaliskani +</b>

(c) *Appellative Nouns : Class (b).*Type: **negari**, *a good woman*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>negari</b>	<b>negai</b>
Genitive:	<b>negarini</b>	<b>negaskani</b>
Accusative:	<b>negarinii</b>	<b>negaskanii</b>
Dative:	<b>negaringi</b>	<b>negaskangi</b>
Associative:	<b>negaringe</b>	<b>negaskange</b>
Ablative:	<b>negarini +</b>	<b>negaskani +</b>

(d) *Participial Nouns.*Type: **vānari**, *the woman who will come*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>vānari</b>	<b>vānai</b>
Genitive:	<b>vānarini</b>	<b>vānaskani</b>
Accusative:	<b>vānarinii</b>	<b>vānaskanii</b>
Dative:	<b>vānaringi</b>	<b>vānaskangi</b>
Associative:	<b>vānaringe</b>	<b>vānaskange</b>
Ablative:	<b>vānarini +</b>	<b>vānaskani +</b>

[N.B.—In the Oblique Cases of Feminine Plurals the -k- is often omitted from the Inflexional Base. E.g., **ajasanii**, instead of **ajaskanii**.]

## 3. THIRD DECLENSION: NEUTER NOUNS.

The declension of neuter nouns is defective, case suffixes being scarcely used at all, and the Associative Case finding no expression. For the Accusative of Simple Nouns and Verbal Derivatives the postposition **tini** may be used, though often the case sign is omitted and the accusative inferred from the context. The Dative Case is usually expressed by the postposition **tingi**.

(a) *Simple Nouns.*Type: **kōru**, *buffalo*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<b>kōru</b>	<b>kōrka</b>
Genitive :	<b>kōru</b>	<b>kōrka</b>
Accusative :	<b>kōru tini</b>	<b>kōrka tini</b>
Dative :	<b>kōru tingi</b>	<b>kōrka tingi</b>
Ablative :	<b>kōru +</b>	<b>kōrka +</b>

Sometimes neuter plurals that end in **-nga** are declined like masculine nouns.

Type: **kōḍinga**, *cows*.

	<i>Plural.</i>
Nominative :	<b>kōḍinga</b>
Genitive :	<b>kōḍingani</b>
Accusative :	<b>kōḍinganii</b>
Dative :	<b>kōḍinganiki</b>
Ablative :	<b>kōḍingani +</b>

But as the plural of neuter nouns is often expressed by the singular this full declension is rarely used.

A Locative Case of neuter plurals is sometimes expressed by the addition of the postposition **tani** contracted to **-ni**. The following are a few common examples:—

<b>kāṭkani</b> ,	<i>at the feet of.</i>
<b>kangani</b> ,	<i>in the sight of.</i>
<b>sōrkani</b> ,	<i>on the hills.</i>
<b>ketangani</b> ,	<i>in the wet fields.</i>

The postposition **-ṇḍo** is occasionally used in the same sense, and **-ki** or **-ṭi** may be added to express motion to and from.

E.g., <b>ketangandō</b> ,	<i>in the wet fields.</i>
<b>ketangandōki</b> ,	<i>to the wet fields.</i>

And to a few words in the singular merely the letter **-a** is added to express the locative.

E.g., <b>paḥeria</b> ,	<i>on the road, by the way.</i>
<b>kambōria</b> ,	<i>in the forest.</i>

(b) *Appellative Nouns : Class (b).*

Type: **negari**, *a good thing*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<b>negari</b>	<b>negai</b>
Genitive :	<b>negara</b>	<b>negaa</b>
Accusative :	<b>negara</b>	<b>negaa</b>
Dative :	<b>negara tingi</b>	<b>negaa tingi</b>
Ablative :	<b>negara +</b>	<b>negaa +</b>

(c) *Participial Nouns.*

Type: **vānari**, *the thing that will come*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	vānari	vānai
Genitive :	vānara	vānaa
Accusative :	vānara	vānaa
Dative :	vānara tingi	vānaa tingi
Ablative :	vānara +	vānaa +

## (d) Verbal Derivatives.

Type : pangeṛi, a plank.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	pangeṛi	pangeṛaka
Genitive :	pangeṛi	pangeṛaka
Accusative :	pangeṛi tini	pangeṛaka tini
Dative :	pangeṛi tingi	pangeṛaka tingi
Ablative :	pangeṛi +	pangeṛaka +

*Synopsis of Representative Nominatives and Corresponding Inflectional Bases.*

NOMINATIVES.	INFLECTIONAL BASES.	
<i>First Declension.</i>	<i>Singular.</i>	<i>Plural.</i>
āba	āba	ābari
mṛehenju	mṛeheni	mṛhengani
neganju	negani	negari
vānanju	vānani	vānari
<i>Second Declension.</i>		
aja	ajani	ajaskani
mṛehali	mṛehalini	mṛehaliskani
negari	negarini	negaskani
vānari	vānarini	vānaskani
<i>Third Declension.</i>		
kōru	kōru	kōrka
kōḍi	kōḍi	(kōḍingani)
negari	negara	negaa
vānari	vānara	vānaa
pangeṛi	pangeṛi	pangeṛaka

## 4. DECLENSION OF PROPER NAMES.

Masculine and Feminine Proper Names are declined in the same way but a type of each is given.

*Masculine.*—Type : Dāsu.

Nominative :	Dāsu
Genitive :	Dāsu
Accusative :	Dāsui
Dative :	Dāsuki

Associative: **Dāsuke**  
 Ablative: **Dāsu +**

*Feminine.*—Type: **Pūpa**.

Nominative: **Pūpa**  
 Genitive: **Pūpa**  
 Accusative: **Pūpai**  
 Dative: **Pūpaki**  
 Associative: **Pūpake**  
 Ablative: **Pūpa +**

## 5. VOCATIVES.

The Votive in Kui is not properly a case but rather an emphasised form of address in which the second person is indicated as distinct from his fellows. It is expressed by attaching to the noun modified forms of the Second Personal Pronouns **inu** and **iru**. These modified endings are Singular **-i** (**nu** having fallen out) and Plural **-eru**, and they are assisted by prefixing to them **-t** or **-ḍ**, so that the full Votive suffixes become

Singular: **-ti** or **-ḍi**;  
 Plural: **-teru** or **-ḍeru**.

A noun in the Votive is often, but not always, preceded by the exclamation “**o**” or “**e**.”

E.g., **ō ābati**, *o father*.

The method of attaching the Vocatives to the various nouns is as follows:—

### (a) Simple Nouns.

Vocatives are added to the Inflexional Base, the final **-i** of the feminine singular and plural bases being elided and the vocative endings becoming **-ḍi** and **-ḍeru** after the nasal.

### (b) Appellative Nouns: Class (a).

Vocatives are added to the Inflexional Base, the final **-i** of the masculine plural base and the feminine singular and plural bases being elided and the vocative endings becoming **-ḍi** and **-ḍeru** after the nasal.

### (c) Appellative Nouns: Class (b), and Participial Nouns.

Vocatives are added to the root of the word plus **-a** for all genders and numbers.

## Synopsis of Representative Nominatives and Corresponding Vocatives.

NOMINATIVES.	VOCATIVES.	
<i>First Declension.</i>	<i>Singular.</i>	<i>Plural.</i>
<b>ḍāḍa</b>	<b>ḍāḍati</b>	<b>ḍāḍateru</b>
<b>mṛehenju</b>	<b>mṛeheniti</b>	<b>mṛehenganderu</b>

<i>First Declension.</i>	<i>Singular.</i>	<i>Plural.</i>
neganju	negati	negateru
vānanju	vānati	vānateru
<i>Second Declension.</i>		
aja	ajandi	ajasanderu
m̐rehali	m̐rehalindi	m̐rehalisanderu
negari	negati	negateru
vānari	vānati	vānateru
<i>Third Declension.</i>		
kōru	kōruti	....
negari	negati	....
vānari	vānati	....

The vocatives of all nouns may be gathered from the above, the representative nouns given being types of their several classes. But the following irregular vocative forms are to be noted :—

	<i>Singular.</i>	<i>Plural.</i>
āba, father.	ābati	ābaganderu
ambesa, younger brother.	ambesati	ambesanderu
mīḍa, child.	mīḍati	mī ḍakanderu
	or mīḍandi	

The vocatives of neuter nouns are rarely used, and then only when the non-rational object is regarded as rational for the time being.

E.g., ō kṛāḍiti, *o tiger.*

## 6. USE OF CASES.

(a) The *Nominative Case* is used for the subject of a sentence or clause.

E.g., mīḍaka grāmbai maneru,  
*the CHILDREN are learning.*

(b) The *Accusative Case* is used for the direct object of a verb.

E.g., tanji tāṛa m̐rienii sahtenju,  
*the father thrashed his SON.*  
veska gaṭanju m̐ra hnu tini katitenju,  
*the woodman cut down THE TREE.*

(c) The *Genitive Case* indicates "possession."

E.g., ēri vāja manani ṭangi,  
*that is the axe OF THE MAN WHO HAS COME.*

It is sometimes used as an Adjective.

E.g., m̐reheni ēlu,  
*the mind of man = human understanding.*  
pēnu vespa,  
*the word of God = divine message.*

(d) The *Dative Case* is used for the indirect object of the verb *sīva*, to give.

E.g., **neganju pān anakariki sīnenju,**  
a good man will give TO THE POOR.  
**kōḍi tingi tinba sīmu,**  
give food TO THE COW.

The *Accusative Case*, and not the *Dative*, expresses the indirect object after some verbs that would take the *Dative* in English: *vespa*, to speak; *inba*, to say; *tōnja*, to appear to; *tōspa*, to show; *bargi sīva*, to give a command.

E.g., **ānu ēra māi ajanii tōste,**  
I showed that TO MOTHER.  
**mī mīḍakanii vesdu,**  
speak to your CHILDREN.  
**ānu eanii bargi sīte,**  
I gave HIM a command.

(e) The *Associative Case* indicates "with," when that word means "in company with" and not when it means "by means of."

E.g., **taḍisaka maruskange sasu,**  
the mothers went WITH THE DAUGHTERS.

(f) The *Vocative Case* is an exclamation and expresses a mode of address.

E.g., **ō mṛeheniti, inu vāmu,**  
o man, you come.

(g) All other cases are expressed by the *Ablative Postpositions*.

Certain of these postpositions are used only with *Rational Nouns*, and others only with *Non-Rational Nouns*. Others again may be used with either.

*Postpositions used only with Rational Nouns are :—*

**-to, bahta, bahtangi, bahtaṛai.**

*Postpositions used only with Non-Rational Nouns are :—*

**-nḍo, tani, nēḍe, -ki, -ṭi, tangi, ṛai, nēḍeki, nēḍeṭi, tingi, tiki.**

*Postpositions used with either Rational or Non-Rational Nouns are :—*

**sōri, sōṛiṭi, lai, kui, senḍo, made, laiki, laiṭi, kuiki, kuiṭi, senḍoki, senḍoṭi, -toki, saiki, bāga, ḍehingi, rohe, gēlu (or sēlu).**

## CHAPTER IV.

### ADJECTIVES AND NUMERALS.

#### SECTION I.

#### ADJECTIVES.

There are comparatively few words in Kui used exclusively as Adjectives. Most adjectival expressions are made by setting nouns and verbal forms in apposition to other nouns that they qualify and so using them as adjectives for the time being. Such words take the adjectival position, that is, they precede the nouns qualified; but they are not altered in any way that would indicate gender, number and case. Adjectives, therefore, do not "agree" with the nouns they qualify.

#### I. FORMATION OF ADJECTIVES.

Adjectival expressions may be formed from Nouns, Verbs and other words as the following examples will show:—

(a) *Nouns* used as adjectives.

E.g., *vaḍi vīra*, *stony earth*.  
*mṛeha mīḍa*, *male child*.

Nouns used in the genitive case often become adjectives in effect.

E.g., *lāveni ḍeli*, *youthful days*.

(b) *Infinitives* used as adjectives.

E.g., *uṇba siḍru*, *drinking water*.

(c) *Relative Participles* used adjectivally.

E.g., *vai maṇi kṛāḍi*,  
(lit., *the is-coming tiger*),  
*the tiger that is coming*.

These participles being verbal forms may be governed by a subject or may govern an object.

E.g., *paji tinja masi kṛāḍi*,  
*the panther that had eaten the pig*.

(d) The *Auxiliary Word gaṭi* (from Oriya *gotie*) assists nouns to become adjectives in effect.

E.g., *ḍāṭa gaṭi veju*, *hard wood*.  
*ēlu gaṭi ṍḍa*, *wise goat*.



- (e) A few other words used mainly as adjectives. Some of these are :—

deri,	large.
kogi,	small.
kogeri,	small.
negi,	good.
prādi,	old.
pūni,	new.

E.g., kogeri idu, a small house.

Sometimes even such words may be traced to verbal or nominal roots; E.g., kogi is of the same root as the verb kōga, to be smaller, and negi is a noun in the clause, negi gitenju (lit., he did good), he did well.

## 2. COMPARISON OF ADJECTIVES.

Comparison of Adjectives is not effected by adding Comparative and Superlative suffixes to the positive form, but the following methods are employed :—

- (a) Emphasizing the adjective compared by an inflexion or stress of the voice or by repetition.

E.g., ēri kógeri idu,  
this is a VERY SMALL house.  
īri deri deri nāju,  
this is a VERY LARGE village.

- (b) Using equivalents of "more" and "much."

E.g., īri negi mrāhnu, ēri gāme negari,  
this is a good tree, that is a better one (MORE good one).  
krādi deri joto, ēakive ati dehāne derari,  
the tiger is a big animal, but the elephant is a MUCH bigger one.

- (c) Putting into the dative case the word with which the comparison is made.

E.g., kōḍi tingi kōru dāta gaṭari,  
the buffalo is stronger than the bullock.  
gule padanganiki eani pada pōngite,  
his name was most famed among all names.  
gule nāju takariki ānu prisa mananu,  
I am the tallest of all the villagers.  
eanju guletiki deranju,  
he is the greatest of all.

The use of the dative case in this way may be somewhat ambiguous, so very often an equivalent of 'more' or 'much' is added to the clause

E.g., ī idu tingi ēri gāpsi negari,  
that house is better than this.

(d) Using the postpositions *gēlu* (or *sēlu*) and *bāga* after the word with which the comparison is made.

E.g., *ānu eani gēlu deranu,*  
*I am bigger than he.*

*ūto susi gāro tani sōlni bāga pānba gaṭanju sendoni*  
*dīna tani sōlba taṅgi gāpsi ḍrahne,*  
*it is harder for a rich man to enter the kingdom of heaven*  
*than for a camel to enter the eye of a needle.*

## SECTION II.

## NUMERALS.

Only the first two numerals have survived in Kui. Numbers beyond "two" (also "one" and "two" very often) are expressed by using the Oriya numerals up to "twenty." Kui men do not usually count beyond twenty except in multiples of twenty, and the Kui women often do not use numbers beyond "ten."

The numbers, Cardinal, Ordinal and Adverbial, are as follows, Distributives not being expressed except by periphrasis:—

	<i>Cardinals.</i>	<i>Ordinals.</i>	<i>Adverbials.</i>
1	<i>ro, one</i>	<i>vēletari, first</i>	<i>sōṭeka, once</i>
2	<i>rī, two</i>	<i>rīhetari, second</i>	<i>rīhe, twice</i>
3	<i>tīni, three, and</i> <i>so on.</i>	<i>tīnitari, third, and</i> <i>so on.</i>	<i>tīni pālu, three times,</i> <i>and so on.</i>
4	<i>sāri</i>	<i>sāritari</i>	<i>sāri pālu</i>
5	<i>pānso</i>	<i>pānsotari</i>	<i>pānso pālu</i>
6	<i>sōo</i>	<i>sōotari</i>	<i>sōo pālu</i>
7	<i>sāto</i>	<i>sātotari</i>	<i>sāto pālu</i>
8	<i>āto</i>	<i>ātotari</i>	<i>āto pālu</i>
9	<i>nōo</i>	<i>nōotari</i>	<i>nōo pālu</i>
10	<i>dōso</i>	<i>dōsotari</i>	<i>dōso pālu</i>
11	<i>egaro</i>	<i>egarotari</i>	<i>egaro pālu</i>
12	<i>bāro</i>	<i>bārotari</i>	<i>bāro pālu</i>

	<i>Cardinals.</i>	<i>Ordinals.</i>	<i>Adverbials.</i>
13	tēro	tērotari	tēro pālu
14	soudo	soudotari	soudo pālu
15	pondoro	pondorotari	pondoro pālu
16	soulo	soulotari	soulo pālu
17	sotoro	sotorotari	sotoro pālu
18	oŋoro	oŋorotari	oŋoro pālu
19	onīsi	onīsitari	onīsi pālu
20	kōŋie	kōŋietari	kōŋie pālu

[N.B.—Because Kui has no aspirated consonants and no “ch” and “sh,” also because the Kui vowels are different from the Oriya ones, the Oriya numerals are somewhat corrupted in Kui. The Ordinal numerals above are really Appellatives formed by compounding the numeral with the neuter singular of the Appellative Pronoun. (See Chap. V, § V.)]

### 1. CARDINAL NUMERALS.

The first two Cardinal Numerals (i.e., the real Kui numbers) have two forms, an Adjectival form and a Substantival form.

Adjectival: ro rī

Substantival: ronđe rīnđe

The Adjectival forms always precede the noun qualified and the Substantival forms generally, though not always, follow the noun qualified.

E.g., ro mrahnū tini katitenju,  
*he cut down one tree.*  
 dēgāngā rīnđe lengitu,  
*two branches broke.*

“ro” is often used as the *Indefinite Article* meaning ‘a’ or ‘a certain.’ It sometimes means ‘another.’

E.g., r o dīna tani deri sōru ronđe mase,  
*in a CERTAIN country there was a great mountain.*  
 ro nāju taka mīngi itajaātaka īru r o nāju tangi saju,  
*if the people of one village do not receive you, go to ANOTHER village.*

ronđe and rīnđe have accusatives in ronđa and rīnđa, but they are not otherwise declined.

For *rī* and *rīṇḍe* the words *jōṛe* and *jōṛeka* are often used.

The Substantival forms corresponding to the Oriya Cardinal numbers are :—

3	ṭiṇṭa	12	bāroṭa
4	sārṭa	13	tēroṭa
5	pānṣṭa	14	soudoṭa
6	sōṭa	15	pondoroṭa
7	sātoṭa	16	souloṭa
8	ātoṭa	17	sotoroṭa
9	nōṭa	18	aṭoroṭa
10	dōṣṭa	19	onīṣṭa
11	egaroṭa	20	kōṛeka

When the Adjectival form of a numeral is used with a neuter noun, the noun is usually singular in form though it indicates a plurality : when the Substantival form of the numeral is used the neuter noun is usually plural in form.

E.g., *ṭini kōḍi*, or *kōḍinga ṭiṇṭa*, *three cows*.

But this cannot be regarded as a hard-and-fast rule.

## 2. APPELLATIVE NUMERALS.

By adding the gender and number suffixes, *-anju* and *-aru*, to the adjectival forms of the cardinal numbers Masculine Appellative Numerals are formed.

E.g., *roanju*, *one man, a man*.  
*rīaru*, *two men*.

These are declined regularly like the Appellative Nouns : Class (b). The corresponding feminine appellative forms are not in use but the simple substantival forms are used instead.

E.g., *ronḍe*, *one woman*.  
*rīnḍe*, *two women*.

## 3. INDEFINITE NUMERALS.

Various words that indicate an indefinite or indeterminate numerical idea are in common use.

E.g., *dāla*, *many*.  
*deha*, *many*.  
*dehane*, *many*.  
*gṇḍeka*, *some*.  
*gṇle*, *all*.  
*jahitaka*, *some people*.  
*jahitai*, *some things*.  
*īkoṛi*, *few*.  
*īkoni*, *few*.

The suffix *-ka* is often added to a word to indicate the full measure of the article for which the word stands.

E.g., **bōgeka**, *a basket full*, from the word **bōga**, *a basket*.  
**sākaraka**, *a span's length*, „ „ „ **sākari**, *a span*.  
**mireka**, *a cubit's length*, „ „ „ **miru**, *the forearm measure*.

#### 4. SOME COMMON NUMERICAL EXPRESSIONS.

The power of expressing numerical ideas is defective in Kui even with the assistance of some Oriya words that have been adopted. Distributives and Fractions (except "a half") can only be expressed by periphrasis, and numbers above 20 are usually expressed in multiples of twenty. The following will illustrate some common numerical expressions :—

E.g., **gule miḍakaniki ronḍa ronḍa sītenju**,  
*he gave one each to all the children.*  
**earu kūnanga tīṇṭa laka pāṭeru**,  
*they received three potatoes each.*  
**ānu roaniki roaniki tīni ṭāka laka sīte**,  
*I gave each man three rupes.*  
**earu roanju roanju ṭāka laka pāṭeru**,  
*they received a rupee each.*  
**dōso bāga gianai earu ūnga paṭeru**,  
*they divided the flesh into ten lots.*  
**pānsō bāga gianai ro bāga nāngi sīamu**,  
*give me a fifth part.*  
**eariki odo sīmu**,  
*give them half.*  
**nīngi ānu kōṛeka vētai**,  
*I will strike you twenty times.*  
**eanju dīna gāṛi sāto duguṛi vātenju**,  
*he came seven times each day.*  
**īnu ese pālu nāngi jāpi manjadi!**  
*you are begging from me so many times !!*  
**ānu sōṭeka vengate**,  
*I went to enquire once.*  
**īru eanii rīhə peḥiteru**,  
*you drove him away twice.*  
**rī kōṛie sāto = 47.**  
**bāro kōṛie bāro = 252.**  
**īru roateru sōla kāma, roateru siḍru nēnja gidu**,  
*one of you do the weeding and the other the watering.*

## CHAPTER V.

### PRONOUNS.

Pronouns may be conveniently divided into five orders :—

- (a) Personal Pronouns.
- (b) Reflexive Pronouns.
- (c) Demonstrative Pronouns.
- (d) Interrogative Pronouns.
- (e) Pronominal Appellatives.

There are no Relative Pronouns in Kui, this lack being supplied by the use of the Relative Participles of the Verb.

#### SECTION I.

##### PERSONAL PRONOUNS.

There are Personal Pronouns only for the first and second persons, singular and plural. The third person is expressed sometimes by the Reflexive Pronouns, but more often by the Demonstrative Pronouns.

The first personal pronoun plural has two forms: an Exclusive form and an Inclusive. The exclusive pronoun denotes only the persons speaking and using the pronoun, and excludes the persons addressed by them. The inclusive pronoun includes not only the speakers but also the party addressed. The two pronouns are in general use, but the exclusive form being more common than the other, sometimes has an inclusive connotation also.

The Personal Pronouns are :—

	<i>Singular.</i>	<i>Plural.</i>
First Person :	<b>ānu</b> , <i>I</i>	<b>āmu</b> (exclusive), <i>we</i> <b>āju</b> (inclusive), <i>we</i>
Second Person :	<b>īnu</b> , <i>thou</i>	<b>īru</b> <i>you</i>

When Kui is compared with other Dravidian languages it can be seen that these were probably not the original forms of the personal pronouns, but that the following hypothetical reconstruction may represent the truth. The original pronouns were probably :—

	<i>Singular.</i>	<i>Plural.</i>
First Person :	<b>nānu</b> , <i>I</i>	<b>nāmu</b> , <i>we</i>
Second Person :	<b>nīnu</b> , <i>thou</i>	<b>nīmu</b> , <i>you</i>

Of these **nā-** and **nī-** were the roots, and **n** was added to indicate the singular and **m** the plural, the final **-u** being an enunciative ending. In the course of time the initial **n** was lost and the **m** of the second

person plural changed to *r* (a similar change may be seen in the Reflexive).

### 1. CASE FORMATION.

The *Nominative Case* is represented by the simple uninflected forms of the Pronoun.

The *Inflexional Bases* return to the original pronominal roots *nā-* and *nī-*. These are retained for the singular but pluralised (for plural pronouns) to *mā-* and *mī-*. For some cases the Inflexional Increment *-i* is added to *nā* and *mā-*, while for others the root alone serves as a base. The Inflexional Bases therefore are:—

	<i>Singular.</i>	<i>Plural.</i>
First Person :	<i>nā, nāi</i>	<i>mā, māi</i>
Second Person :	<i>nī</i>	<i>mī</i>

The *Oblique Cases* are formed as follows:—

- (a) The *Genitive* is the same as the Inflexional Base ending in *-i*, and so for the First Person is *nāi* and *māi*, and for the Second Person *nī* and *mī*.
- (b) The *Accusative*. The distinctive forms for this case are rarely used in the Personal Pronouns. It has become so common to use the Dative for the Accusative that the Accusative endings may be regarded as the same as the Dative. But in all other Pronouns the Accusative has a separate existence and its distinctive suffix is *-i*.
- (c) The *Dative* is formed by adding the nasalized form of *-ki*, namely *-ngi*, to the Inflexional Base, which for this case is the root (i.e., *nā-*, *mā-*, *nī-* or *mī-*).
- (d) The *Associative* is formed by adding *-ke* to the pronominal roots, *nā-*, *mā-*, *nī-*, *mī-*, which are the Inflexional Bases for this case.
- (e) The *Ablative* is formed by adding the postpositions to the same Inflexional Bases as are used for the Genitive, namely, *nāi*, *māi*, *nī* and *mī*.

### 2. DECLENSION OF PERSONAL PRONOUNS.

#### *First Person.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<i>ānu, I</i>	<i>āmu, we</i>
Genitive :	<i>nāi, my</i>	<i>māi, our</i>
Accusative :	<i>nāngi, me</i>	<i>māngi, us</i>
Dative :	<i>nāngi, to me</i>	<i>māngi, to us</i>
Associative :	<i>nāke, with me</i>	<i>māke, with us</i>
Ablative :	<i>nāi +</i>	<i>māi +</i>

#### *Second Person.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<i>īnu, thou</i>	<i>īru, you</i>
Genitive :	<i>nī, thy</i>	<i>mī, your</i>

	<i>Singular.</i>	<i>Plural.</i>
Accusative :	<b>nīngi</b> , <i>thee</i>	<b>mīngi</b> , <i>you</i>
Dative :	<b>nīngi</b> , <i>to thee</i>	<b>mīngi</b> , <i>to you</i>
Associative :	<b>nīke</b> , <i>with thee</i>	<b>mīke</b> , <i>with you</i>
Ablative :	<b>nī</b> +	<b>mī</b> +

[*N.B.*—The English equivalents for all the Declensions of the Pronouns can be gathered from the above and will not be given hereafter.]

The following *alternative forms* for the Accusative and Dative cases are in common use :—

**nānge**, *me*, or *to me*.  
**mānge**, *us*, or *to us*.  
**nīnge**, *thee*, or *to thee*.  
**mīnge**, *you*, or *to you*.

Usually the Dative forms are used also for the Accusative, but the *true Accusative forms* are sometimes used and are :—

<b>nāṇḍāni</b> ,	<i>me.</i>
<b>māṇḍāni</b>	} <i>us.</i>
OR	
<b>māmbāṇḍi</b>	} <i>thee.</i>
<b>nīṇḍāni</b> ,	
<b>mīṇḍāni</b>	} <i>you.</i>
OR	
<b>mīmbāṇḍi</b>	

No oblique cases are in use for the inclusive pronoun **āju**, but the oblique cases of **āmu** do service for both pronouns.

## SECTION II.

### REFLEXIVE PRONOUNS.

The Reflexive Pronouns are :—

Singular : Common : **tānu**, *himself* or *herself*.  
 Plural : Masculine : **tāru**, *themselves*.  
 Fem. & Neut. : **tāi**, *themselves*.

The root of these pronouns is **tā-**, **-n** being added as a sign of the singular and **-r** for the plural, though probably the original plural sign was **-m**. The final **-u** is an enunciative ending. It may be that originally both **tānu** and **tāru** were common in gender, but in the general speech of to-day **tāi** is used for the feminine and neuter plural, and **tāru** reserved for the masculine.

#### 1. DECLENSION OF REFLEXIVE PRONOUNS:

The Reflexive Pronouns for all genders and numbers are declined by adding the case suffixes and postpositions to one common Inflectional Base. This Base is **tāran-** [for the change of **n** in **tānu** to **r** in **tāran-** compare Chap. I, § II, 6 (e)], but **tāran-** is reduced sometimes by the omission of the first **a** and sometimes by dropping the final **n**, so that it may be **tāran-**, **trān-**, **tāra** or **trā-**.



The Nominative is the uninflected form of the pronoun. The Accusative case suffix is *-i*, and the other case suffixes are the same as those of the Personal Pronouns.

	<i>Singular.</i>	<i>Plural.</i>	<i>Plural.</i>
	<i>Common.</i>	<i>Masculine.</i>	<i>Fem. &amp; Neut.</i>
Nominative :	tāru	tāru	tāi.
Genitive :		tāra	
Accusative :		tārāni	
Dative :		tāraŋi	
Associative :		tārake or tāraŋe	
Ablative :		tāra +	

## 2. THE USE OF REFLEXIVE PRONOUNS.

The Reflexive Pronouns have reference only to the Third Person and are never used with First or Second Persons. Generally they have a purely reflexive connotation as in the following examples :—

E.g., *ro lāa tānu vrīsa mūaraa tāra jāma kaju rai giva gite,*

*a certain young woman not being able to write HERSELF did it by the hand of her husband.*

*āsasaka tāi tāi vespi masu,*  
*the women THEMSELVES were speaking.*

Sometimes the reflexive is emphasised by the addition of *-ne*.

E.g., *īdu taka tārune ketānga kōi maneru,*  
*the people of the house are reaping the fields THEMSELVES.*

When the oblique cases are used they retain their reflexive significance by always referring back to some previously expressed nominative which is often, though not always, the most important subject of the sentence.

E.g., *tānu tāra kāḍu vētenju,*  
*he hit HIS OWN foot.*

*lāvenga tārune grāmba dahpi masaki putiŋga t r ā ŋ i*  
*sīva ate,*  
*because the young men themselves were seeking to learn, books were given to THEM.*

Although the Reflexive Pronouns generally have a reflexive force they are also quite commonly used in the Nominative as Third Personal Pronouns without any reflexive idea.

E.g., *tānu kōru ūnga tinenju gina?*  
*will HE eat buffalo flesh?*

In this non-reflexive use *tānu* is more common than *tāru* and *tāi*.

The particle *so* added to the genitive of First and Second Personal Pronouns and of the Reflexive Pronoun has usually a reflexive or limiting force, thus :—

E.g., *earu tāṛa tāṛa so vespa vespi āi maseru,*  
*they were conversing AMONG THEMSELVES.*  
*īru mi so ēlu gidu,*  
*you think TO YOURSELVES.*

## SECTION III.

## DEMONSTRATIVE PRONOUNS.

Personal Pronouns of the third person do not exist in Kui and though the Reflexives may sometimes supply this deficiency, the more usual method of doing so is to use Demonstratives from which are made up words that mean literally "that man," "that woman," "that thing," etc., but which by use become the equivalents of the English Third Personal Pronouns "he," "she," "it," etc.

Four vowels are in common use as Demonstratives indicating varying degrees of nearness or remoteness.

They are:—

*ī, this here.*  
*ē, that there.*  
*ā, that over there.*  
*ō, that yonder.*

The demonstrative *ā* may be regarded as practically synonymous with *ē* and is not used so frequently as the other vowels. These four vowels without formative additions of any kind are pure Demonstrative Adjectives.

E.g., *ō kōḍi, that cow yonder.*  
*ī vaḍinga, these stones here.*

But when the gender and number suffixes are added to them they become Demonstrative Pronouns in effect (though they are strictly Appellative Nouns by formation). The gender and number suffixes added are those of the Appellative Nouns: Class (*b*), with certain modifications as follows:—

<i>ī + anju</i>	becomes	<i>ianju,</i>	<i>(this man) he.</i>
<i>ī + aru</i>	„	<i>iaru,</i>	<i>(these men) they.</i>
<i>ī + ari (Fem.)</i>	„	<i>iri,</i>	<i>(this woman) she.</i>
<i>ī + ari (Neut.)</i>	„	<i>īri,</i>	<i>(this thing) it.</i>
<i>ī + ai (Fem.)</i>	„	<i>ivi,</i>	<i>(these women) they.</i>
<i>ī + ai (Neut.)</i>	„	<i>ivi,</i>	<i>(these things) they.</i>

In the masculine pronouns the *a* of the gender and number suffixes is retained, and coming into immediate contact with the demonstrative, causes that to be reduced to a short vowel.

In the feminine and neuter pronouns the *a* of the gender and number suffixes is omitted and *v* inserted to prevent hiatus. In some districts *v* is inserted after the demonstrative vowel in all the pronouns, and they become *ivanju*, *ivaru*, *ivari* and *ivai*. But the shorter forms above are more widely used.

When the gender and number suffixes are added to all the Demonstratives the full list of Demonstrative Pronouns is:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine :	ianju	iaru
	eanju	earu
	aanju	aaru
	oanju	oaru
Fem. & Neut. :	īri	īvi
	ēri	ēvi
	āri	āvi
	ōri	ōvi

### 1. THE DECLENSION OF DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are declined like the Appellative Nouns, but one peculiarity calls for note. In the oblique cases of the feminine singular pronouns the *r* of the gender suffix is for some reason changed to the cerebral *ṛ*. Two Inflexional Bases are in common use for the feminine singular pronouns, namely, *īaṛini* and *īraṛini*. *īaṛini* is formed from the uncontracted nominative *īari* (which is not used), and *īraṛini* is formed from the extended nominative *īvari*, in which the *v* is attracted to *r* by the succeeding liquid. *īraṛini* is used in the Declension given below, but the case forms that have *īaṛini* as their Inflexional Base are also in general use.

Taking the pronouns formed from the demonstrative *i* as types, the Declensions are as follows:—

*Masculine Declension : ianju, he.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	ianju	iaru
Genitive :	iani	iari
Accusative :	ianii	iarii
Dative :	ianiki	iariki
Associative :	ianike	iarike
Ablative :	iani +	iari +

*Feminine Declension : īri, she.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	īri	īvi
Genitive :	īraṛini	īvaskani
Accusative :	īraṛinii	īvaskanii
Dative :	īraṛingi	īvaskangi
Associative :	īraṛinge	īvaskange
Ablative :	īraṛini +	īvaskani +

*Neuter Declension : īri, it.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	īri	īvi
Genitive :	īra	īva
Accusative :	īra	īva

	<i>Singular.</i>	<i>Plural.</i>
Dative :	<b>īraṛiki</b>	<b>īvaṛiki</b>
Ablative :	<b>īra +</b>	<b>īva +</b>

**īraṛiki** and **ēraṛiki** are commonly used as equivalents of the English 'therefore,' 'for this (or that) reason.' Shortened forms of the neuter oblique cases are **īa**, **īaki** and **ēa**, **ēaki**, the latter being used like **ēraṛiki** to express 'therefore.'

## SECTION IV.

## INTERROGATIVE PRONOUNS.

As Demonstrative Pronouns are formed from Demonstrative Bases so in the same manner Interrogative Pronouns are formed from Interrogative Bases. These bases are **an-** and **est-**, and with the addition of the enunciative ending **-i** become Indefinite and Definite Interrogative Adjectives.

Indefinite : **ani**, *what?*

Definite : **esti**, *which?*

E.g., **īri ani iḍu?**

*what house is this?*

**eanju esti iḍu tani manenju?**

*which house is he in?*

But when to the Interrogative Bases gender and number suffixes are added then Interrogative Pronouns are formed.

The suffixes are added on the analogy of the Appellative Nouns :  
(Class (b).

*Indefinite :—*

	<i>Singular.</i>	<i>Plural.</i>
Masculine :	<b>ananju?</b> <i>what man?</i>	<b>anaru?</b>
Feminine :	<b>anari?</b> <i>what woman?</i>	<b>anai?</b>
Neuter :	<b>anari?</b> <i>what thing?</i>	<b>anai?</b>

*Definite :—*

	<i>Singular.</i>	<i>Plural.</i>
Masculine :	<b>estanju?</b> <i>which man?</i>	<b>estaru?</b>
Feminine :	<b>estari?</b> <i>which woman?</i>	<b>estai?</b>
Neuter :	<b>estari?</b> <i>which thing?</i>	<b>estai?</b>

[N.B.—In some districts the Indefinite Interrogative Base is **in-** rather than **an-**, so that the Indefinite Interrogative Adjective and Pronouns are **ini**, **inanju**, etc.]

Another Interrogative Pronoun used much more commonly than any of the above is **imbai** (or **embai**) which is the equivalent of the English "who?" It is common in Gender and Number, representing without change within itself the masculine singular or plural, or the feminine singular or plural. Usually, however, it is followed by a feminine singular verb even if it represent a masculine subject, though sometimes a masculine singular or plural verb may follow it.

E.g., **imbai vāte?**

*who came?*

**ē keta tini imbai rūa maneru?**

*who have ploughed that wet field?*

# 1. DECLENSION OF INTERROGATIVE PRONOUNS.

## (a) Indefinite.

**Masculine: ananju** (or **inanju**), *what man?*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>ananju</b>	<b>anaru</b>
Genitive:	<b>anani</b>	
Accusative:	<b>ananii</b>	
Dative:	<b>ananiki</b>	
Associative:	<b>ananike</b>	
Ablative:	<b>anani +</b>	

The oblique cases of **anaru** are not used.

**Feminine: anari** (or **inari**), *what woman?*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>anari</b>	<b>anai</b>

The oblique cases are not used.

**Neuter: anari** (or **inari**), *what thing?*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>anari</b>	<b>anai</b>
Genitive:	<b>anara</b>	<b>ana</b>
Accusative:	<b>anara</b>	<b>ana</b> (or <b>anaa</b> )
Dative:	<b>anaṛiki</b>	<b>anaki</b>
Ablative:	<b>anara +</b>	<b>ana +</b>

[N.B.—The form **ana** is more commonly used than **anara** and often does duty for singular as well as plural.]

## (b) Definite.

**Masculine: estanju**, *which man?*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>estanju</b>	<b>estaru</b>
Genitive:	<b>estani</b>	<b>estari</b>
Accusative:	<b>estanii</b>	<b>estarii</b>
Dative:	<b>estaniki</b>	<b>estariiki</b>
Associative:	<b>estanike</b>	<b>estarike</b>
Ablative:	<b>estani +</b>	<b>estari +</b>

**Feminine: estari**, *which woman?*

	<i>Singular.</i>	<i>Plural.</i>
Nominative:	<b>estari</b>	<b>estai</b>
Genitive:	<b>estariini</b>	<b>estaskani</b>

	<i>Singular.</i>	<i>Plural.</i>
Accusative :	estari <sup>n</sup> ii	estaskanii
Dative :	estari <sup>n</sup> gi	estaskangi
Associative :	estari <sup>n</sup> ge	estaskange
Ablative :	estari <sup>n</sup> i +	estaskani +

Neuter : *estari*, *which thing?*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	estari	estai
Genitive :	estara	estaa
Accusative :	estara	estaa
Dative :	estari <sup>n</sup> iki	estaki
Ablative :	estara +	estaa +

[N.B.—The oblique cases of the Neuter Definite are less commonly used than those of the Neuter Indefinite, *anari* and *anai*.]

(c) *Common.*

*imbai* (or *embai*), *who?*

Nominative :	imbai
Genitive :	imberi
Accusative :	imberii
Dative :	imberiki
Associative :	imberike
Ablative :	imberi +

## 2. USE OF INTERROGATIVE PRONOUNS.

The chief use of Interrogative Pronouns is, of course, as Interrogatives. But they have other uses as the following will illustrate:—

(a) Distributive Expressions—"some.....some."

E.g., *esti* koḍinga *negi* manu, *estai* sāi manu,  
SOME cows are alright, SOME are unwell.

*kūinga* paji ūnga *tineru* gina? *estaru* *tineru*,  
*estaru* *kūneru*,

do Kond men eat pig's flesh? SOME eat it, SOME refuse it.

*iskūli* tani *mīḍaka* maneru. *Imbai* pata tani  
*vriski* mane, *imbai* gāri *ēski* mane, *imbai*  
*kahai* mane,

the children are in school. SOME are writing on slates,  
SOME are singing songs, SOME are playing.

(b) Semi Relative Expressions—"he who," etc.

E.g., *ani* *ēlu* *vespa* ānu *pūi* *ēra* *mīngi* *grāppa* *dahpi*  
*manjai*,

(lit., WHAT wisdom I know, THAT I am seeking to teach you),  
I am seeking to teach you the wisdom that I know.

*estanju* *mṛehenii* *mṛuknenju* *tānu* *ve* *sānenju*,

(lit., WHICH man shall kill a man HE also shall die),  
he that kills a man shall also die.

**im bai nāi vespa venjanai ēra ginenju eanju  
vaḍi tani iḍu ḍessa masani ḍehingi tanju,**  
HE WHO hears my words and does them is like unto a man who  
built his house on a rock.

[N.B.—It must be noted that this use of interrogative pronouns as if they were relatives, though becoming more common, is not according to the genius of the Kui language. Relative constructions are normally expressed by the Relative Participles. For example, the last Kui sentence above might be rendered thus: **nāi vespa venjanai ginanju eanju vaḍi tani iḍu ḍessa masani ḍehingi tanju.** But sometimes this method becomes unweildy and it is more convenient to use the Interrogatives as above.]

(c) Indefinite Relative Expressions—"whosoever," etc.

E.g. **ana āteka vesekave inu ḍaṇḍe buṛjidi,**  
(lit., **WHATEVER** if you may hear, you quickly forget).  
*you immediately forget whatever you hear.*  
**estari āteka nāngi vēle pūṇḍane eraṛinii ānu  
sodī vesi,**  
*WHICHEVER woman meets me first I will tell her the news.*  
**im bai āteka ī vespa ahne eanju jṛinenju,**  
*WHOSOEVER believes this word shall be saved.*

(d) Interrogative Use of **anaṛiki** (or **inaṛiki**) and **anaki** (or **inaki**),  
—'why?' "for what reason?"

E.g. **iru anaṛiki vāteru?**  
*WHY have you come?*  
**anaki ēa ḍehingi gipki manenju?**  
*WHY is he acting like that?*

## SECTION V.

### PRONOMINAL APPELLATIVES.

Certain appellative words are formed by adding the gender and number suffixes to pronominal bases. The resultant words are nouns, but they are grouped here because of their affinity to pronouns and their dependence on pronominal roots. They are of two kinds, Possessive and Descriptive.

#### (a) POSSESSIVE APPELLATIVES.

These are appellative words that are built up on the roots of the Personal and Reflexive Pronouns and indicate the possession of persons or things. The gender and number suffixes are added to the roots, **nā-**, **mā-**, **nī-**, **mī-** and **tā-**, and form words that are the equivalents of such English expressions as 'my man,' 'your things,' 'ours' and so on.

But these appellatives have two peculiarities; they are used only to indicate masculine persons and neuter things and not feminine persons at all; and the neuter singular suffix used is not the regular **-ari**, but

**-di** (cf., Telugu, *nādi*, *mine*). This suffix **-di** is the sonant form of **-ti**, which appears elsewhere (see division 2 below), but here the sonant consonant is used because the pronominal bases of these neuter singular possessive appellatives end in the nasal **n**.

The Possessive Appellatives formed are :—

*Root.*

<b>nā-</b> :	<b>nāanju</b> ,	<i>my man.</i>
	<b>nāaru</b> ,	<i>my men.</i>
	<b>nāndi</b> ,	<i>my thing.</i>
	<b>nāi</b> (= <b>nā</b> + <b>ai</b> ),	<i>my things.</i>
<b>mā-</b> :	<b>māanju</b> ,	<i>our man.</i>
	<b>māaru</b> ,	<i>our men.</i>
	<b>māndi</b> ,	<i>our thing.</i>
	<b>māi</b> (= <b>mā</b> + <b>ai</b> ),	<i>our things.</i>
<b>nī-</b> :	<b>nīanju</b> ,	<i>thy man.</i>
	<b>nīaru</b> ,	<i>thy men.</i>
	<b>nīndi</b> ,	<i>thy thing.</i>
	<b>nīi</b> (= <b>nī</b> + <b>ai</b> ),	<i>thy things.</i>
<b>mī-</b> :	<b>mīanju</b> ,	<i>your man.</i>
	<b>mīaru</b> ,	<i>your men.</i>
	<b>mīndi</b> ,	<i>your thing.</i>
	<b>mīi</b> (= <b>mī</b> + <b>ai</b> ),	<i>your things.</i>
<b>tā-</b> :	<b>tāanju</b> ,	<i>his man.</i>
	<b>tāaru</b> ,	<i>his men.</i>
	<b>tāndi</b> ,	<i>his thing.</i>
	<b>tāi</b> (= <b>tā</b> + <b>ai</b> ),	<i>his things.</i>

1. Declension of Possessive Appellatives.

*Masculine* : **nāanju**, *my man.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<b>nāanju</b>	<b>nāaru</b>
Genitive :	<b>nāani</b>	<b>nāari</b>
Accusative :	<b>nāanii</b>	<b>nāarii</b>
Dative :	<b>nāaniki</b>	<b>nāariki</b>
Associative :	<b>nāanike</b>	<b>nāarike</b>
Ablative :	<b>nāani</b> +	<b>nāari</b> +

So also **māanju**, **nīanju**, **mīanju** and **tāanju**.

*Neuter* : **nāndi**, *my thing, mine.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	<b>nāndi</b>	<b>nāi</b>
Accusative :	<b>nānda</b>	<b>nāa</b>

So also **māndi**, **māi** ; **nīndi**, **nīi** ; **mīndi**, **mīi** ; **tāndi**, **tāi**.

2. Other Neuter Singular Possessive Appellatives.

On the analogy of the neuter singular possessive appellatives built up from the above pronominal roots, others of like nature are formed by



adding the neuter suffix **-ti** or **-di** to the inflexional bases of the third personal pronouns, demonstrative and interrogative, masculine and feminine. The appellatives thus formed indicate the possession of a singular neuter thing.

E.g., **eaniti**, *his thing*.

The neuter singular suffix **-ti** is added to the inflexional bases of all masculine pronouns, singular or plural, but for all feminine pronouns **-di** is added to their inflexional bases from which the final **-i** is omitted. The only oblique case of these appellatives is the accusative, which is formed in each word by changing the final **-i** of the word to **-a**.

E.g., **imberiti**, *whose*; accusative case, **imberita**.

The following is a list of the masculine and feminine demonstrative and interrogative pronouns with their appropriate neuter singular possessive appellatives:—

<i>Pronoun.</i>	<i>Appellative.</i>	
<b>ianju.</b>	<b>ianiti,</b>	<i>his thing, his.</i>
<b>iaru.</b>	<b>iariti,</b>	<i>their thing, theirs.</i>
<b>iri.</b>	<b>iraṛindi,</b>	<i>her thing, hers.</i>
<b>ivi.</b>	<b>ivaskandi,</b>	<i>their thing, theirs.</i>
<b>ananju.</b>	<b>ananiti,</b>	<i>what man's thing.</i>
<b>estanju.</b>	<b>estaniti,</b>	<i>which man's thing.</i>
<b>estaru.</b>	<b>estariti,</b>	<i>which men's thing.</i>
<b>estari.</b>	<b>estaṛindi,</b>	<i>which woman's thing.</i>
<b>estai.</b>	<b>estaskandi,</b>	<i>which women's thing.</i>
<b>imbai.</b>	<b>imberiti,</b>	<i>whose thing, whose.</i>

### 3. Use of Neuter Singular Possessive Appellatives.

The neuter singular possessive appellative is a noun expressing the possession of a thing or non-rational being by some person, that person, whether first, second or third, masculine or feminine, singular or plural, being indicated by the pronominal basis of the word. So that words like **māndi**, **iraṛindi**, **estaniti**, and so on, are the equivalents of the English expressions, '*our thing*,' '*her thing*,' '*which man's thing*,' etc. Sometimes, in order to specify the nature of the thing possessed or to describe it, a noun indicating the thing is used in apposition to the neuter appellative.

E.g., **nāndi kaju lengite gina?**  
*is YOUR ARM broken?*

But more often the neuter singular possessive appellative is used absolutely, that is, without any explanatory noun, and the nature of the thing possessed is left to be inferred. In this construction the appellative becomes the equivalent of such English words as '*whose*,' '*mine*,' '*theirs*' and so on.

E.g., **nāndi vāi mane,**  
*MINI is coming.*  
**ēri mīndi,**  
*that is YOURS.*

nāngi ēraṛinda siamu,  
*give me* HERS.  
 eanju nānda ōtenju.  
*he took* MINE.

In like manner this appellative expresses the predicate of an elliptical construction where the copula is suppressed.

E.g., i keta eaniti gina?  
*is this field* HIS?  
 āri imberiti? tāndi gina?  
 WHOSE *is that yonder?* *is it* HIS?

(b) DESCRIPTIVE APPELLATIVES.

These appellatives are built up on the base *ta-* (or *tan-*) which is probably connected with the reflexive pronoun *tānu*, but some irregularities occur. The inflexional bases for the declension of these appellatives seem to indicate that the gender and number suffixes were originally added to *tan-*, thus:—

tan + anju, tananju.  
 tan + ari, tanari.  
 tan + aru, tanaru.  
 tan + ai, tanai.

But the words actually in use now are:—

	<i>Singular.</i>	<i>Plural.</i>
Masculine:	tanju, <i>person</i>	taka, <i>people</i>
Feminine:	tari, <i>person</i>	tai, <i>people</i>
Neuter:	tari, <i>thing</i>	tai, <i>things</i>

The plural *taka* is sometimes used for the feminine as well as the masculine.

The descriptive appellatives serve to give personality and further description to a large number of words which otherwise would remain general and impersonal. The appellative words follow the words with which they are connected and when they are used with nouns or pronouns, those nouns or pronouns are put into the genitive case. The following list illustrates the use and meaning of these appellatives:—

nāju tanju,	<i>a village man.</i>
dīna taka,	<i>people of the country.</i>
isingi tari?	<i>what kind of thing?</i>
iḍu tari,	<i>a woman of the house.</i>
ē mṛeheni tai,	<i>the things belonging to that man.</i>
gule taka,	<i>everyone.</i>
imberi tari?	<i>whose thing?</i>

1. Declension of Descriptive Appellatives

Masculine: tanju, *person.*  
 taka, *persons.*

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	<i>Singular.</i>	<i>Plural.</i>
Nominative :	tanju	taka
Genitive :	tanani	takari
Accusative :	tananii	takaraii
Dative :	tananiki	takariki
Associative :	tananike	takarike
Ablative :	tanani +	takari +

*Feminine :* **tari**, *person.*  
**tai** or **taka**, *persons.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	tari	tai or taka
Genitive :	taraṛini	takaskani
Accusative :	taraṛinii	takaskanii
Dative :	taraṛingi	takaskangi
Associative :	taraṛinge	takaskange
Ablative :	taraṛini +	takaskani +

*Neuter :* **tari**, *thing.*  
**tai**, *things.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	tari	tai
Genitive :	tara	taa
Accusative :	tara	taa
Dative :	{ taraṛiki or tara tingi }	taa tingi
Ablative :	tara +	taa +

The Vocatives for all genders are :—

<i>Singular.</i>	<i>Plural.</i>
tati	tateru

E.g., **o nāju tati**, *o villager !*  
**iru gule tateru**, *you, all of you.*

The Neuter Singular Possessive Appellatives formed from the descriptive appellatives are :—

**tananiti, takariti, taraṛindi, takaskandi.**

E.g., **iri ē nāju takariti**,  
*this is that village PEOPLE'S.*

## 2. Neuter Descriptive Appellatives.

The neuter appellatives **tari** and **tai** are modified to **-ari** and **-ai** when connected with the following nouns and pronouns :—

- All masculine plural nouns that end in **-nga**.
- All feminine nouns, singular and plural.
- All neuter plural nouns that end in **-nga**.
- All feminine third personal pronouns, singular and plural.

The appellatives **-ari** and **-ai** are not separated from the words they explain, but are suffixed to the genitive case of such words, the final **-i** of the case being omitted. These modified appellatives are added also to the neuter singular possessive appellatives of the personal and reflexive pronouns, but only the oblique cases are in use, and not the nominative, thus:—

Type : **nāndi**, *mine*.

	<i>Singular.</i>	<i>Plural.</i>
Nominative :	.....	.....
Genitive :	<b>nāndara</b>	<b>nāndaa</b>
Accusative :	<b>nāndara</b>	<b>nāndaa</b>
Dative :	<b>nāndariki</b>	<b>nāndaa tingi</b>
Ablative :	<b>nāndara +</b>	<b>nāndaa +</b>

E.g., **nāndariki nīndi gāpsi tari**,

*yours is greater than mine.*

**māndara venjaṭu**,

*listen to our words.*

Very often a noun in apposition is placed after the neuter descriptive appellative to further particularise the thing or things described.

E.g., **roani tai oḍanga**,

*a certain man's goats.*

And so the use of this appellative becomes a convenient method of expressing the genitive case of a noun when no special genitive case suffix is available.

E.g., **pēnu tari jēḍa**,

*the love of God.*

The following is a list of representative nouns and pronouns with the corresponding neuter descriptive appellative expressions:—

NOUN OR PRONOUN.	NEUTER DESCRIPTIVE APPELLATIVE EXPRESSION.	
	<i>Singular.</i>	<i>Plural.</i>
<i>Masculine Nouns.</i>		
<b>āba</b>	<b>āba tari</b>	<b>āba tai</b>
<b>ābaru</b>	<b>ābari tari</b>	<b>ābari tai</b>
<b>mṛehenju</b>	<b>mṛheni tari</b>	<b>mṛheni tai</b>
<b>mṛhenga</b>	<b>mṛhenganari</b>	<b>mṛhenganai</b>

NOUN OR PRONOUN.	NEUTER DESCRIPTIVE APPELLATIVE EXPRESSION.	
	Singular.	Plural.
neganju	negani tari	negani tai
negaru	negari tari	negari tai
<i>Feminine Nouns :</i>		
aja	ajanari	ajanai
ajasaka	ajasakanari	ajasakanai
m̄rehali	m̄rehalinari	m̄rehalinai
m̄rehaliska	m̄rehaliskanari	m̄rehaliskanai
negari	negarinari	negarinai
negai	negaskanari	negaskanai
<i>Neuter Nouns :</i>		
kōru	kōru tari	kōru tai
kōrka	kōrka tari	kōrka tai or kōrkanai
kōḍi	kōḍi tari	kōḍi tai
kōḍinga	kōḍinganari	kōḍinganai
<i>Masculine Pronouns :</i>		
ianju	iani tari	iani tai
iaru	iari tari	iari tai
estanju	estani tari	estani tai
estaru	estari tari	estari tai
imbai	imberi tari	imberi tai

NOUN OR PRONOUN.	NEUTER DESCRIPTIVE APPELLATIVE EXPRESSION.	
	Singular.	Plural.
tanju	tanani tari	tanani tai
taka	takari tari	takari tai
<i>Feminine Pronouns :</i>		
iri	iraṛinari	iraṛinai
ivi	ivaskanari	ivaskanai
estari	estarinari	estarinai
estai	estaskanari	estaskanai
tari	taraṛinari	taraṛinai
tai	takaskanari	takaskanai
<i>Neuter Possessive Ap- pellatives :</i>		
nāndi	nāndara	nāndaa
māndi	māndara	māndaa
nīndi	nīndara	nīndaa
mīndi	mīndara	mīndaa
tāndi	tāndara	tāndaa

## CHAPTER VI.

### VERBS.

#### PART I.—CONJUGATION.

The verb is of supreme importance in the Kui language, because by means of its infinitive and participles it may play the part not only of a verb but also of a noun, adjective, adverb or conjunction; and also because, by the introduction of certain particles into the finite verb, various moods and added shades of meaning are expressed. Thus without adding more words to its vocabulary, the verb increases the language's power of expression very considerably.

The purpose of this chapter is to show how the verbs are built up from simple monosyllabic roots by the use of formative additions, tense signs and personal suffixes, until they are able to take their place in coherent speech, expressing definite action in an adequate manner. The next two chapters deal with the use of appellatives, particles, auxiliaries, infinitives and participles and explain many matters of syntax.

This chapter includes the following sections:—

- I. General Construction of the Verb.
- II. The Conjugation and its Formation.
- III. The Simple Tenses of the First Three Conjugations.
- IV. The Simple Tenses of the Fourth Conjugation.
- V. Compound Tenses.

#### SECTION I.

##### GENERAL CONSTRUCTION OF THE VERB.

###### 1. VERBAL BASES.

All Kui verbs in all their tenses and moods and participles are founded upon monosyllabic roots. Many roots without addition or alteration are themselves the bases for conjugation, and to them are added the tense signs and personal suffixes that make them definite and give them meaning.

E.g., *lāk-*, *sacrifice*.

To this monosyllabic root are added all the inflexions that make up the conjugation of the verb "to sacrifice."

But to many other verbal roots short formative additions are annexed to particularize their general denotation and express various shades of meaning. Then the monosyllables formed by the roots plus these formative additions are the bases for conjugation.

E.g., The root **ni-** has the general denotation of 'rising up'; by formative additions the following verbal bases are constituted:—

**ni + ng, ning-**, (to) rise.  
**ni + k, nik-**, (to) raise.  
**ni + s, nis-**, (to) stand.  
**ni + l, nil-**, (to) be standing (corn).

The root **ē-** has the general denotation of 'separation'; by formative additions the following verbal bases are formed from it:—

**ē + j, ēj-**, (to) move aside (intrans.).  
**ē + s, ēs-**, (to) move aside (trans.).  
**ē + mb, ēmb-**, (to) separate out.

With a certain few exceptions that follow the laws of euphony controlling the change of surds and sonants and the elision of weak consonants, the verbal bases remain unchanged throughout the conjugation of the verbs, all the inflexions that express tense, mood, negation, causation, number and person being built up on the bases regularly and evenly; so that, like all Dravidian verbs, the structure of the Kui verb is strictly agglutinative.

## 2. THE INFINITIVE.

The simplest complete form of the verb is the Infinitive. This consists of the verbal base plus the enunciative vowel **-a**, or the shortest possible consonantal ending, sufficient to enable it to stand by itself without other addition or help and yet have complete meaning. It is always active and affirmative, and is without tense, number and person. So, because the infinitive is simple and complete in construction and meaning, it is convenient to make it the representative of the verb, and to name the verb from it. For example, all the verbal forms that are made up from the verbal base **lāk-**, may be said to be parts of the verb **lāka**, *to sacrifice*, **lāka** being the infinitive.

All infinitives in Kui as well as being verbs with full verbal force, able to govern an object and be related to a subject, are also potential nouns. Some may also be used as adjectives, adverbs and conjunctions. [See Chap. VIII, § II (c).]

## 3. CLASSIFICATION OF VERBS.

Kui verbs are divided into two main groups, according to the manner in which their infinitives are formed.

### Group A.

In this group are included all the verbs whose infinitives are formed by adding to the verbal bases only the enunciative ending **-a**.

E.g., **tāka**, *to walk*, from verbal base **tāk-**.  
**paṇḍa**, *to send*, " " " **paṇḍ-**.  
**iṭa**, *to place*, " " " **iṭ-**.  
**lengā**, *to break*, " " " **leng-**.  
**vṛisa**, *to write*, " " " **vṛis-**.



The verbs of this group may be termed *Strong Verbs* because of their ability to exist and have complete meaning without adding to the verbal base any extra formative particle. Only the enunciative *-a* is needed.

#### Group B.

In this group are included all the verbs whose infinitives are formed by adding to the verbal bases the semi-formative addition *-p*, or its sonant equivalents *-v* or *-b*, before the final enunciative vowel *-a*.

E.g.,

<b>vēpa</b> , to strike,	from verbal base <b>vē</b> -.
<b>tōspa</b> , to show,	“ “ “ <b>tōs</b> -.
<b>giva</b> , to do,	“ “ “ <b>gi</b> -.
<b>sāva</b> , to die,	“ “ “ <b>sā</b> -.
<b>tinba</b> , to eat,	“ “ “ <b>tin</b> -.
<b>sōlba</b> , to enter,	“ “ “ <b>sōl</b> -.

The verbs of this group may be termed *Weak Verbs* because they cannot have independent form and complete meaning without adding to the verbal base some extra formative particle. One of the consonants *p*, *v*, or *b* is needed beside the enunciative ending *-a*. Even so, these consonants are only semi-formative additions and not completely formative, because, though they persist in some verbal parts beside the infinitive, they are either changed or omitted altogether in others. They do not become indispensable parts of the verbal bases, as completely formative additions would do.

Verbs may be called *a*, *pa*, *va* or *ba* Verbs according to the nature of the ending added to the verbal base to form the infinitive.

E.g.,

<b>ḍuḍa</b> , to tread,	is an <b>a</b> Verb.
<b>ahpa</b> , to hold,	is a <b>pa</b> Verb.
<b>sīva</b> , to give,	is a <b>va</b> Verb.
<b>uṇba</b> , to drink,	is a <b>ba</b> Verb.

And so Kui verbs may be classified into four classes:—

- (a) **a** Verbs.
- (b) **pa** Verbs.
- (c) **va** Verbs.
- (d) **ba** Verbs.

#### 4. VERBAL BASE ENDINGS.

As the conjugation of Kui verbs is strictly agglutinative the only modifications likely to occur in the verbal bases are euphonic changes or elisions of the base endings due to the action upon them of the formative and inflexional additions that make up the various phases of conjugation. Vowel base endings are never changed, but consonantal endings are liable to modification according to the working of the laws of euphony concerning the conversion of surds and sonants and the change or elision of weak consonants.

It is well, therefore, to consider the full range of verbal base endings possible to the four classes of verb.

The *verbal bases of a Verbs* never end in a vowel, but they may end in the following consonants:—

Surd.	Sonant.	Nasalized Consonant.	Pluralized Form.
k	g	ng	
s	j	nj	sk
t̥	ɖ	nd̥	tk̥
t	d	nd	tk
p	b	mb	pk
h			
	r		rk
	ɾ		ɾk

The pluralised forms are explained in Chap. VIII, § IV, 2.

The verbal bases of **pa** Verbs may end in any vowel, k, s, t̥, t, p, h, r, ɾ, l.

The verbal bases of **va** Verbs may end in any vowel, but never in a consonant.

The verbal bases of **ba** Verbs may end in any vowel, g, l, n, ŋ.

Nearly all the bases of the Strong Verbs end in a strong consonant. Those **pa** Verbs whose bases end in a strong consonant are mostly transitive or causative formations from corresponding intransitive or non-causative verbs (see Chap. VIII, § III). Most other Weak Verbs have bases that end either in a vowel or with a weak consonant.

The inflexions of the verb are built up on the verbal bases. It is important therefore that these bases should be correctly recognised in the infinitive. The rule for discovering the base of any verb may be stated as follows:—

*Cut off the final enunciative -a from the infinitive; what is left is the verbal base, unless the remaining part ends with p, v or b, in which case the p, v or b must also be deducted and the rest is the verbal base.*

The only exceptions to this rule are as follows:—

- (a) All verbs whose infinitives end in **-mba** are **a** Verbs, that is, the **-mb** is part of the verbal base and must not be deducted.

E.g., **qāmba**, to pound.

- (b) The following verbs are **a** Verbs:—

**kēpa**, to bewitch.

**kelpa**, to bewitch.

**kōpa**, to watch over a herd.

**raba**, to pat.  
**sēpa**, to sweep.  
**sūpa**, to spit.

That is, the **p** and **b** are parts of the verbal bases and not semi-formative endings, and so must not be deducted.

- (c) When the verbal base of a **pa** Verb ends in **k**, this **k** and the semi-formative **p** are transposed in the infinitive. Therefore, in finding the verbal base from the infinitive, if, after removing the enunciative **-a**, the remainder ends in **-pk**, then the verb is a **pa** Verb with a base ending in **-k** (unless the verb is a pluralised form of a Strong Verb with base ending in **p**, **b** or **mb**, as noted in (a) and (b) above).

E.g., **lepka**, to break, base **lek-**; but **sūpka**, to spit, is a pluralised form of **sūpa**.

- (d) When the verbal base of a **ba** Verb ends in **g**, this **g** and the semi-formative **b** are transposed in the infinitive. Therefore, in finding the verbal base from the infinitive, if, after removing the enunciative **-a**, the remainder ends in **-bg**, then the verb is a **ba** Verb with a base ending in **-g**.

E.g., **subga**, to roast.

## 5. OTHER CONSTRUCTIONAL PECULIARITIES.

### (a) Voice.

There is only one Voice, namely, the Active Voice. The Passive is expressed periphrastically.

### (b) Mood.

There are three Moods—Indicative, Imperative and Infinitive. The Subjunctive and Optative are expressed by the use of particles.

### (c) Tenses.

There are two Simple Tenses and four Compound Tenses:—

- |                 |                            |
|-----------------|----------------------------|
| (i) Simple :    | 1. Future (or Indefinite). |
|                 | 2. Past (or Aorist).       |
| (ii) Compound : | 1. Present.                |
|                 | 2. Imperfect.              |
|                 | 3. Perfect.                |
|                 | 4. Pluperfect.             |

The Simple Tenses are formed by the addition of particles and personal endings to the verbal bases without the help of auxiliary words. The Compound Tenses are a composition of the Verbal Participles and the Simple Tenses of the Auxiliary Verb "to be."

The Future Tense is also Indefinite and expresses the equivalent of the English phrases "I know," "I am," as well as of "I will know," "I will be."

*(d) Participles.*

There are two kinds of Participles :—

(i) Verbal Participles, of which there are two :—

1. Present.
2. Perfect.

(ii) Relative Participles, of which there are six :—

1. Future.
2. Past.
3. Present.
4. Imperfect.
5. Perfect.
6. Pluperfect.

The Relative Participles are peculiar to Dravidian languages and have no literal English equivalents, but their use is explained in Chap. VIII, § II (a).

*(e) The Negative.*

Auxiliary negative words like “no” and “not” do not exist in Kui; but the negative is expressed by a momentary break in the pronunciation of the verb made immediately after the verbal base. There are negative forms corresponding to all affirmative forms except in the Infinitive and the Verbal Participles.

## SECTION II.

## THE CONJUGATION AND ITS FORMATION.

The Conjugation of the verbs is made up by adding to the verbal bases suffixes that specify tenses and person and number. These inflexional additions are, with the exception of some euphonic adjustments in the Weak Verbs, the same for all verbs and are suffixed with strict regularity. There is, therefore, only one true Conjugation in Kui, though, in order to set forth things more clearly, the verbs are divided into four conjugations (strictly, four sections of one conjugation) following the four classes of verb already noted.

If the verb *vesnamu*, *we will speak*, is analysed, it is found to consist of three well-defined parts :—

- (a) *ves-*, the verbal base.
- (b) *-n-*, the future tense sign.
- (c) *-amu*, the first person plural suffix.

This is typical of all Kui verbs, which may all be analysed into their constituent parts with ease. The first part of the verb is always the verbal base; then follows helping vowel, tense sign, personal suffix, participial ending or imperative inflexion according to the part of the verb used, and these can always be clearly recognised. The details of these inflexional additions to the verbal base that make up the conjugation are given in the following paragraphs.

## 1. TENSE PARTICLES.

The first inflexions added to the verbal base are particles indicative of the two Simple Tenses. The Future Tense Particle is **n**, and the Past Tense Particle is **t**. These are inserted between the verbal base and the personal suffixes.

E.g., **gi-n-enju**,  
do-will-he = he will do.  
**meh-t-enju**,  
look-ed-he = he looked.

The four Compound Tenses are a combination of the Verbal Participles with the Simple Tenses of the Auxiliary verb **manba**, *to be*, and so need not be considered until after the Conjugation of the Simple Tenses has been dealt with.

Certain points concerning the insertion of the tense particles in the simple tenses Affirmative and Negative must be noted :—

*Affirmative.*

(a) In the Indicative Mood the tense particles are inserted everywhere except in the—

First Person Singular Future Tense.  
Second Person Singular Future Tense.  
Second Person Plural Future Tense.

(b) The particles are not inserted in the Imperative Mood and the Verbal Participles, though they appear regularly in the Relative Participles.

(c) In the conjugation of the Strong Verbs a helping vowel *-i* precedes the tense particles in all forms of the Indicative Mood and the Relative Participles. But this helping vowel does not appear in the Weak Verbs.

*Negative.*

(a) In the Indicative Mood the tense particle disappears from the Future Tense, but is retained in the Past Tense.

(b) There are no tense particles for the Imperative Mood, but they appear regularly in the Relative Participles.

(c) The helping vowel *-i* of the Strong Verbs disappears altogether.

(d) In speech the Negative is not expressed by using such negative auxiliary words as “no” and “not,” but by a curious momentary break in the pronunciation of the verb between the verbal base and the succeeding inflexions. In the English clause “he will not speak,” the negative is indicated by adding “not” to the affirmative form of the future tense “he will speak.” But in Kui the equivalent of the negative clause is **vesēnju**, *he will not speak*, without any auxiliary negative word. Between the **s** of the verbal base **ves-** and the **e** of the personal suffix **-enju** there is a lack of fusion or coalescence which causes a not very perceptible break in pronunciation and a somewhat staccato effect upon the vowel **e** of the personal suffix.

The negative, therefore, is quite distinctive in pronunciation and cannot fail to be recognised, but it is difficult to represent it conveniently in writing or printing, because Kui has no script of its own and the Roman script provides no equivalent sign. But this grammar adopts the expedient of placing the sign " " over the vowel that immediately succeeds the verbal base. This is meant to signify that immediately preceding this sign the peculiar negative break must be made in pronunciation and the vowel that receives the sign be given the consequent slight staccato enunciation.

The negative break after the verbal base requires that the letter immediately following it shall be a vowel, and so wherever the tense particles appear in the Negative, i.e. in the Past Tense Indicative and in the Relative Participles, they are always preceded by the vowel -a.

E.g., *sīātenju*, *he hid not give.*  
*lākātenju*, *he did not sacrifice.*

[N.B.—The attempt to represent the negative "break" in printing has sometimes been made by reduplicating the vowel immediately succeeding it.

E.g., *lākaatenju*, *he did not sacrifice.*

But this method is apt to produce an exaggerated pronunciation in reading, and is based upon a partial misunderstanding of the genius of the negative.]

## 2. SUFFIXES FOR PERSON AND NUMBER.

It is probable that originally the form of the verb constituted by the addition of the tense particle to the verbal base became a kind of verbal genitive, in which form it was able to govern and qualify other words in a sentence. All indications of person and number were then expressed by placing the personal pronouns and demonstrative pronouns after this genitive-like form of the verb. In the course of time the pronouns became attached and later some of them reduced and changed. Such may have been the course of development that has resulted to-day in a series of suffixes expressive of person and number added after the tense particle to complete the verbal form.

E.g., *pand-i-t-amu* = *panditamu*, *we sent*; made up as follows:—

<b>pand</b>	verbal base.
<b>i</b>	helping vowel.
<b>t</b>	past tense particle.
<b>amu</b>	personal suffix, First Person Plural.

The suffixes for person and number are added only in the Indicative Mood and comprise the following range:—

First Person	Singular	Common.
Second Person	Singular	Common.
Third Person	Singular	Masculine.
Third Person	Singular	Feminine and Neuter.
First Person	Plural	Common Exclusive.
First Person	Plural	Common Inclusive.

Second Person Plural	Common.
Third Person Plural	Masculine.
Third Person Plural	Feminine and Neuter.

The person and number suffixes are added to the tense particles wherever they appear, and wherever they fall out are added to the verbal base, except that in the affirmative of the *a* Verbs the helping vowel *-i* appears immediately after the verbal base, and the suffixes are added to that.

### 3. SUFFIXES FOR THE IMPERATIVE MOOD AND THE PARTICIPLES.

The suffixes added to form the *Imperative* are of a different order from the personal suffixes mentioned above, and do not seem to be connected in any way with the personal pronouns. Only the second persons, singular and plural, are used and these are expressed by *-mu* (singular) and *-tu* or *-du* (plural). The following points concerning the addition of these suffixes are to be noted :—

#### *Affirmative.*

(a) In the Strong Verbs a helping vowel *-a* is inserted between the verbal base and the imperative suffixes.

(b) In the Weak Verbs whose verbal bases end in a consonant, this helping vowel is reduced before the singular suffix to a slight sound which can scarcely be represented (an *-a* or *-u* may be used, but it is a very slight sound), and before the plural suffix it falls away altogether.

(c) In the Weak Verbs whose bases end in a vowel the imperative suffixes are added to the verbal bases without an intermediate helping vowel.

(d) The plural suffix is always *-tu* in the Strong Verbs and *-du* in the Weak Verbs.

#### *Negative.*

Throughout the Negative form the vowel *-a* is added to the verbal base for all verbs and for both singular and plural, but whereas the singular suffix *-mu* falls away altogether, the plural suffix persists and is always *-tu*.

The *Present Verbal Participle* is formed by adding an enunciative particle only, and there are no tense signs or personal endings. In the First Conjugation the enunciative ending is *-ai* (sometimes *-ki*) and it is added to the verbal base. E.g., Base *lāk-*, *lākai*, *sacrificing*. In the Second, Third and Fourth Conjugations the enunciative ending is *-i*, and the semi-formative consonants *p* and *b* characteristic of the Second and Fourth Conjugations are retained after the verbal base and before the addition of this ending *-i*; but the corresponding *v* is dropped and *-i* added immediately to the verbal base in the Third Conjugation.

E.g., Base *jā-*, *jāpi*, *begging*.  
 „ *kō-*, *kōi*, *reaping*.  
 „ *trē-*, *trēbi*, *travelling*

The *Perfect Verbal Participle* is formed by the addition of the enunciative particle *-a*, without tense signs or personal endings. This is added to the verbal base in the First and Third Conjugations, but in the Second Conjugation to the verbal base plus *-s* and in the Fourth Conjugation to the base plus *-j* (the corresponding sonant of *-s*).

E.g., Base *lāk-*, *lāka*, *sacrificed*.  
 „ *jā-*, *jāsa*, *begged*.  
 „ *kō-*, *kōa*, *reaped*.  
 „ *trē-*, *trēja*, *travelled*.

The *Relative Participles* are formed by adding the future and past tense particles *-n* and *-t* plus the enunciative ending *-i*. In the affirmative these are added to the verbal base plus *-i* for the strong verbs and to the verbal base for the weak verbs. In the negative they are added to the verbal base plus *-a* for all verbs.

#### 4. GENERAL SCHEME OF TENSE, PERSONAL AND PARTICIPIAL SUFFIXES.

##### AFFIRMATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future Tense.	1st Person Excl.	-i	-namu
	1st „ Incl.		-nasu
	2nd Person:	-di	-deru
	3rd „ M.	-nenju	-neru
	3rd „ F. & N.	-ne	-nu
Past Tense.	1st Person Excl.	-te	-tamu
	1st „ Incl.		-tasu
	2nd Person:	-ti	-teru
	3rd „ M.	-tenju	-teru
	3rd „ F. & N.	-te	-tu
IMPERATIVE:			
	2nd Person:	-mu	-tu or -du
PARTICIPLES:			
Verbal.	Present:		-ai or -i
	Perfect:		-a
Relative.	Future:		-ni
	Past:		-ti



## NEGATIVE.

INDICATIVE :			<i>Singular.</i>	<i>Plural.</i>
Future Tense.	1st Person Excl.		-ënu	-ämu
	1st " Incl.			-äsu
	2nd Person :		-äi	-ëru
	3rd " M.		-ënju	-ëru
	3rd " F. & N.		-ë	-ö or -ü
Past Tense.	1st Person Excl.		-ätenu	-ätamu
	1st " Incl.			-ätasu
	2nd Person :		-äti	-äteru
	3rd " M.		-ätenju	-äteru
	3rd " F. & N.		-äte	-ätu
IMPERATIVE :				
	2nd Person :		-ä	-ätu
PARTICIPLES :				
Verbal.	Present	}		none.
	Perfect			
Relative.	Future :			-äni
	Past :			-äti

## 5. EQUIVALENT MEANINGS IN ENGLISH OF THE SIMPLE TENSE FORMS.

In the paradigms below a regular Kui verb is completely conjugated (except for the Relative Participles) in the Simple Tenses, and the English equivalents are given. From this may be gathered all the English equivalents for all the paradigms of the four conjugations. Relative Participles are omitted as they can only be translated into English by a relative phrase or clause. Their use is explained in Chap. VIII, § II (a).

Here, and in all the paradigms of the verbs, the Demonstrative Pronouns *ianju*, *iri*, *iaru* and *ivi* are used to represent *he*, *she* (or *it*), and *they*; but *eanju*, *ëri*, *earu* and *ëvi* would be equally appropriate. The pronouns formed from the demonstratives *a* and *o* are less commonly used in speech. (See Chap. V, § III.)

*English equivalents of Simple Tenses.*

Type verb: **tāka**, to walk.

AFFIRMATIVE.

INDICATIVE:

*Future Tense.*

Singular.	1st	ānu tākii,	<i>I shall walk,</i>	<i>or I walk.</i>
	2nd	īnu tākidi,	<i>you will walk,</i>	<i>or you walk.</i>
	3rd Mas.	ianju tākinenju,	<i>he will walk,</i>	<i>or he walks.</i>
	3rd Fem.	iri tākine,	<i>she will walk,</i>	<i>or she walks.</i>
	3rd Neut.	iri tākine,	<i>it will walk,</i>	<i>or it walks.</i>
Plural.	1st Excl.	āmu tākinamu,	<i>we shall walk,</i>	<i>or we walk.</i>
	1st Incl.	āju tākinasu,	<i>we shall walk,</i>	<i>or we walk.</i>
	2nd:	īru tākideru,	<i>you will walk,</i>	<i>or you walk.</i>
	3rd Mas.	iaru tākineru,	<i>they will walk,</i>	<i>or they walk.</i>
	3rd F. & N.	ivi tākinu,	<i>they will walk,</i>	<i>or they walk.</i>

*Past Tense.*

Singular.	1st:	ānu tākite,	<i>I walked.</i>	
	2nd:	īnu tākiti,	<i>you walked.</i>	
	3rd Mas.	ianju tākitenju,	<i>he walked.</i>	
	3rd Fem.	iri tākite,	<i>she walked.</i>	
	3rd Neut.	iri tākite,	<i>it walked.</i>	
Plural.	1st Excl.	āmu tākitamu,	<i>we walked.</i>	..
	1st Incl.	āju tākitasu,	<i>we walked.</i>	
	2nd:	īru tākiteru,	<i>you walked.</i>	
	3rd Mas.	iaru tākiteru,	<i>they walked.</i>	
	3rd F. & N.	ivi tākitu,	<i>they walked.</i>	

IMPERATIVE:

2nd Singular:	tākamu,	<i>walk.</i>
2nd Plural:	tākaŋu,	<i>walk.</i>

VERBAL PARTICIPLES:

Present:	tākai,	<i>walking.</i>
Perfect:	tāka,	<i>walked.</i>

## NEGATIVE.

## INDICATIVE:

*Future Tense.*

Singular.	1st :	ānu tākēnu,	<i>I shall not walk.</i>
	2nd :	īnu tākai,	<i>you will not walk.</i>
	3rd Mas.	ianju tākēnju,	<i>he will not walk.</i>
	3rd Fem.	iri tākē,	<i>she will not walk.</i>
	3rd Neut.	iri tākē,	<i>it will not walk.</i>
Plural.	1st Excl.	āmu tākāmu,	<i>we shall not walk.</i>
	1st Incl.	āju tākāsu,	<i>we shall not walk.</i>
	2nd :	iru tākēru,	<i>you will not walk.</i>
	3rd Mas.	iaru tākēru,	<i>they will not walk.</i>
	3rd F. & N.	ivi tākō,	<i>they will not walk.</i>

*Past Tense.*

Singular.	1st :	ānu tākātenu,	<i>I did not walk.</i>
	2nd :	īnu tākāti,	<i>you did not walk.</i>
	3rd Mas.	ianju tākātenju,	<i>he did not walk.</i>
	3rd Fem.	iri tākāte,	<i>she did not walk.</i>
	3rd Neut.	iri tākāte,	<i>it did not walk.</i>
Plural.	1st Excl.	āmu tākātamū,	<i>we did not walk.</i>
	1st Incl.	āju tākātasu,	<i>we did not walk.</i>
	2nd :	iru tākāteru,	<i>you did not walk.</i>
	3rd Mas.	iaru tākāteru,	<i>they did not walk.</i>
	3rd F. & N.	ivi tākātu,	<i>they did not walk.</i>

## IMPERATIVE:

2nd Singular :	tākā,	<i>do not walk.</i>
2nd Plural :	tākātu,	<i>do not walk.</i>

## SECTION III.

## THE SIMPLE TENSES OF THE FIRST THREE CONJUGATIONS.

Though strictly speaking there is only one conjugation in Kui, all the personal suffixes being the same for all verbs with a few euphonic exceptions, it will make for clearness if the verbs are divided into four conjugations, namely:—

- I. First Conjugation: all **a** Verbs.
- II. Second Conjugation: all **pa** Verbs.
- III. Third Conjugation: all **va** Verbs.
- IV. Fourth Conjugation: all **ba** Verbs.

The Fourth Conjugation will be subdivided into eight parts so that the euphonic adjustments and irregularities peculiar to the **ba** Verbs may be shown clearly.

The "type" verbs given in the paradigms are representatives of their several classes and all verbs of the same class are conjugated like them except where special mention is made.

## I. FIRST CONJUGATION: a VERBS.

Type: *lāka*, to sacrifice.Verbal Base: *lāk-*. Infinitive: *lāka*.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu lākii īnu lākidi ianju lākinenju īri lākine	āmu lākinamu āju lākinasu īru lākideru iaru lākineru īvi lākinu
Past:	ānu lākite īnu lākiti ianju lākitenju īri lākite	āmu lākitamu āju lākitasu īru lākiteru iaru lākiteru īvi lākitu
IMPERATIVE:	lākamu                      lākaṭu	

## PARTICIPLES:

Verbal.	Present:	lākai
	Perfect:	lāka
Relative.	Future:	lākini
	Past:	lākiti

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu lākēnu īnu lākāi ianju lākēnju īri lākē	āmu lākāmu āju lākāsu īru lākēru iaru lākēru īvi lākō
Past:	ānu lākātenu īnu lākāti ianju lākātenju īri lākāte	āmu lākātamu āju lākātasu īru lākāteru iaru lākāteru īvi lākātu
IMPERATIVE:	lākā                      lākātu	

## PARTICIPLES:

Relative.	Future:	lākāni
	Past:	lākāti

II. SECOND CONJUGATION : **pa** VERBS.Type : **jāpa**, *to beg*.Verbal Base : **jā-**. Infinitive : **jāpa**.

## AFFIRMATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<b>ānu jāi</b>	<b>āmu jānamu</b>
	<b>īnu jādi</b>	<b>āju jānasu</b>
	<b>ianju jānenju</b>	<b>īru jāderu</b>
	<b>iri jāne</b>	<b>iaru jāneru</b>
		<b>ivi jānu</b>
Past :	<b>ānu jāte</b>	<b>āmu jātamu</b>
	<b>īnu jāti</b>	<b>āju jātasu</b>
	<b>ianju jātenju</b>	<b>īru jāteru</b>
	<b>iri jāte</b>	<b>iaru jāteru</b>
		<b>ivi jātu</b>
IMPERATIVE :	<b>jāmu</b>	<b>jādu</b>

## PARTICIPLES :

Verbal.	Present :	<b>jāpi</b>
	Perfect :	<b>jāsa</b>
Relative.	Future :	<b>jāni</b>
	Past :	<b>jāti</b>

## NEGATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<b>ānu jāēnu</b>	<b>āmu jāāmu</b>
	<b>īnu jāāi</b>	<b>āju jāāsu</b>
	<b>ianju jāēnju</b>	<b>īru jāēru</b>
	<b>iri jāē</b>	<b>iaru jāēru</b>
		<b>ivi jāō</b>
Past :	<b>ānu jāātenu</b>	<b>āmu jāātamu</b>
	<b>īnu jāāti</b>	<b>āju jāātasu</b>
	<b>ianju jāātenju</b>	<b>īru jāāteru</b>
	<b>iri jāāte</b>	<b>iaru jāāteru</b>
		<b>ivi jāātu</b>
IMPERATIVE :	<b>jāā</b>	<b>jāātu</b>

## PARTICIPLES :

Relative.	Future :	<b>jāāni</b>
	Past :	<b>jāāti</b>

III. THIRD CONJUGATION: *va* VERBSType: *kōva*, to reap.Verbal Base: *kō-*. Infinitive: *kōva*.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu kōi</i>	<i>āmu kōnamu</i> <i>āju kōnasu</i> <i>īru kōderu</i> <i>iaru kōneru</i> <i>īvi kōnu</i>
Past:	<i>ānu kōte</i> <i>īnu kōti</i> <i>ianju kōtenju</i> <i>īri kōte</i>	<i>āmu kōtamu</i> <i>āju kōtasu</i> <i>īru kōteru</i> <i>iaru kōteru</i> <i>īvi kōtu</i>
IMPERATIVE:	<i>kōmu</i>	<i>kōdu</i>
PARTICIPLES:		
Verbal.	Present: <i>kōi</i> Perfect: <i>kōa</i>	
Relative.	Future: <i>kōni</i> Past: <i>kōti</i>	

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu kōēnu</i> <i>īnu kōāi</i> <i>ianju kōēnju</i> <i>īri kōē</i>	<i>āmu kōāmu</i> <i>āju kōāsu</i> <i>īru kōēru</i> <i>iaru kōēru</i> <i>īvi kōō</i>
Past:	<i>ānu kōātenu</i> <i>īnu kōāti</i> <i>ianju kōātenju</i> <i>īri kōāte</i>	<i>āmu kōātamu</i> <i>āju kōātasu</i> <i>īru kōāteru</i> <i>iaru kōāteru</i> <i>īvi kōātu</i>
IMPERATIVE:	<i>kōā</i>	<i>kōātu</i>
PARTICIPLES:		
Relative.	Future: <i>kōāni</i> Past: <i>kōāti</i>	

*Notes on First Conjugation.*

An alternative Present Verbal Participle is in common use for all verbs whose verbal bases end in the consonants, **s, j, nj, t, d, nd, t, d, nd, r** and **r**. This is formed by adding **-ki** to the verbal base instead of **-ai**, and **k** being a surd attracts the sonant consonants into their corresponding surds, so that:—

(a) **s, j** and **nj** followed by **k** become **sk**.

E.g., **rūsa** : Present Verbal Participle is **rūski**.  
**vaja** :       "       "       "       "       **vaski**.  
**pānja** :       "       "       "       "       **pāski**.

(b) **t, d** and **nd** followed by **k** become **tk**.

E.g., **iṭa** : Present Verbal Participle is **iṭki**.  
**aḍa** :       "       "       "       "       **aṭki**.  
**pandā** :       "       "       "       "       **paṭki**.

So also **t, d** and **nd** become **tk**.

(c) **r** and **r** followed by **k** become **rk** and **rk**.

E.g., **kūra** : Present Verbal Participle is **kūrki**.  
**sūra** :       "       "       "       "       **sūrki**.

These Present Verbal Participles are used much more commonly than those ending in **-ai** whenever the verbal bases end in the consonants mentioned above.

[N.B.—The Present Verbal Participle of—

**geha**, to run, is **gepki**.  
**ḍamba**, to pound, is **ḍāpki**.]

*Notes on Second Conjugation.*

1. The semi-formative **p** that is added to the verbal base of these verbs in the formation of the Infinitive, reappears only in the Present Verbal Participle and is replaced by **s** in the Perfect Verbal Participle. Elsewhere it is dropped altogether.

2. All **pa** Verbs whose verbal bases end in a vowel are conjugated exactly like **jāpa**, without exception.

3. The **pa** Verbs whose verbal bases end in a consonant are conjugated like **jāpa** (substituting the verbal bases for **jā-**) with the following modifications:—

(a) When the verbal base ends in **k**, this **k** and the semi-formative **p** are transposed wherever they come together, i.e., in the Infinitive and the Present Verbal Participle, but in all other parts the **k** resumes its position at the end of the base.

E.g., **lepka**, to break.  
 Verbal Base, **lek-**.  
 Infinitive, **lepka**.  
 Present Verbal Participle, **lepki**.  
 Perfect Verbal Participle, **leksa**.  
 Past Tense Indicative, **lekte**, etc.

- (b) When the verbal base ends in **p**, this **p** remains throughout the conjugation, but the semi-formative **p** that makes up the Infinitive does not appear elsewhere. The Present Verbal Participle ends in **-ai** instead of **-pi**.

E.g., **grāppa**, to teach.  
 Verbal Base, **grāp-**.  
 Infinitive, **grāppa**.  
 Present Verbal Participle, **grāpai**.  
 Perfect Verbal Participle, **grāpsa**.  
 Past Tense Indicative, **grāpte**, etc.

[N.B.—The Infinitives of verbs conjugated like **grāppa** are sometimes written with only one **p**, thus **grāpa**.]

- (c) When the verbal base ends in **h**, **s** is omitted from the Perfect Verbal Participle. All other forms are regular.

E.g., **mehpa**, to see.  
 Verbal Base, **meh-**.  
 Present Verbal Participle, **mehpi**.  
 Perfect Verbal Participle, **meha**.  
 Past Tense Indicative, **mehte**, etc.

- (d) When the verbal base ends in **l**, there is always the tendency for this **l** to fall away before the tense particle **t** in the Past Tense Affirmative of the Indicative and the Past Relative Participle Affirmative. When **l** drops out the dental **t** is changed to cerebral **ṭ**.

E.g., **noḷpa**, to ladle out.  
 Verbal Base, **noḷ-**.  
 Past Tense Indicative, **noṭe**, etc.  
 Past Relative Participle, **noṭi**.

- (e) When the verbal base ends in a consonant a slight helping vowel is usually inserted between the verbal base and the imperative ending for the Imperative Singular Affirmative. This helping vowel must not be given full value (see Chap. VI, § II, 3), and is not always written.

E.g., **vesumu**, speak *alumū*, plait. **mehmu**, look.

#### *Notes on Third Conjugation.*

All **va** Verbs are conjugated like **kōva**, with the following few modifications:—

- (1) The Present Verbal Participles of five **va** Verbs are formed by suffixing **-ki** to the verbal base which is first strengthened by the addition of **p**. These five verbs are:—

<b>dīva</b> , to fall.	Present Verbal Participle,	<b>dīpki</b> .
<b>gīva</b> , to do.	" "	<b>gīpki</b> .
<b>kīva</b> , to pour.	" "	<b>kīpki</b> .
<b>sīva</b> , to give.	" "	<b>sīpki</b> .
<b>vīva</b> , to shoot.	" "	<b>vīpki</b> .

In all other parts these verbs are regular.



- (2) When the verbal base of a **va** Verb ends in **-a** the Perfect Verbal Participle is formed by adding **-ja** to the base and not simply **-a**. There are three verbs of this kind, namely :—

<b>āva</b> , to become.	Perfect Verbal Participle, <b>āja</b> .
<b>sāva</b> , to die.	“ “ “ <b>sāja</b> .
<b>vāva</b> , to come.	“ “ “ <b>vāja</b> .

When this participle is used in conjunction with a negative auxiliary the **j** is sometimes, but not always, omitted.

E.g., **vāā siđenju**, *he has not come*.

In all other respects these verbs are regular.

- (3) The First Person Singular Future Indicative Affirmative of the verb **kūva**, to refuse, is **ānu koi** (not **ānu kūi**); and the Singular Imperative Affirmative is **kūna**; but all other parts are regular. **kūna** is really the First Person Plural Inclusive Future Affirmative (**kūnasu**), but it has come to be used as an Imperative.

#### SECTION IV.

##### THE SIMPLE TENSES OF THE FOURTH CONJUGATION.

A number of euphonic modifications are to be found among the **ba** Verbs due to the interaction of the verbal base endings and the tense particles. The verbal bases of **ba** Verbs may end in (a) a vowel, (b) the sonant consonant **g**, (c) the liquid **l**, (d) the nasal **n** and (e) the nasal **ŋ**; and the following points are to be noted concerning each of these in turn :—

- (1) When the verbal base ends in a vowel the verb is conjugated quite regularly.

The regular endings for the Verbal Participles are Present **-bi**, Perfect **-ja**, corresponding to **-pi** and **-sa** in the **pa** Verbs.

- (2) When the verbal base ends in **g**, this **g** and the semi-formative **b** are transposed whenever they come together, i.e., in the Infinitive and Present Verbal Participle. When **g** is followed immediately by the past tense particle **t**, being a sonant it attracts the **t** into its corresponding sonant **d**, i.e., in the Past Tense Indicative Affirmative, and the Past Relative Participle Affirmative. All other parts are regular.

E.g., **subga**, to roast.

Verbal Base, **sug-**.

Infinitive, **subga**.

Present Verbal Participle, **subgi**.

Past Tense Indicative, **sugde**, etc.

Past Relative Participle, **sugdi**.

- (3) When the verbal base ends in the liquid **l**, that weak consonant is sometimes unable to maintain itself and so disappears. There are three types of verbs of this class :—

FIRST TYPE represented by *sōlba*, *to enter*, in which the following modifications take place :—

- (a) *l* disappears before *t*, which is changed to *ṭ*.
- (b) *l* disappears before *d*, which is changed to *ḍ*.

All other parts are regular.

SECOND TYPE represented by *jelba*, *to pull*, in which the following modifications take place :—

- (a) *l* disappears before *t*, which is changed to *s*.
- (b) *l* disappears before *d*, which is changed to *j*.
- (c) *l* disappears before *j* in the Perfect Verbal Participle.

All other parts are regular.

THIRD TYPE represented by *salba*, *to go*, in which the following modifications take place :—

- (a) *l* disappears before *t*, which is changed to *s*.
- (b) *l* disappears before *d*, which is changed to *j*.
- (c) *l* disappears before *n*.
- (d) *l* disappears in the First Person Future Indicative Affirmative.
- (e) *l* disappears in the Present Verbal Participle which ends in *-ji* not *-bi*.
- (f) *l* disappears before *j* in the Perfect Verbal Participle.

The Negative is regular.

(4) When the verbal base ends in a nasal, the nasal is sometimes unable to maintain itself. Again there are three types of verbs of this class :—

FIRST TYPE represented by *pānba*, *to obtain*, in which the following modifications take place :—

- (a) *ṇ* disappears before *t*, which is changed to *ṭ*.
- (b) *ṇ* disappears before *n*.
- (c) *ṇ* disappears in the First Person Singular Future Indicative Affirmative.
- (d) *ṇ* changes to *n* in all negative forms.

All other parts are regular.

The verbal base of all the verbs of this type end in the cerebral nasal *ṇ* except *serṇba*.

SECOND TYPE represented by *tinba*, *to eat*, in which the following modifications take place :—

- (a) *n* disappears before *t*, which is changed to *s*.
- (b) *n* disappears before *n*.
- (c) *n* disappears in the First Person Singular Future Indicative Affirmative.
- (d) After *n*, *d* changes to *j*.
- (e) The Present Verbal Participle ends in *-ji* not *-bi* but *n* is retained.

The Negative is regular.

The verbal base of all the verbs of this type end in the nasal *n*.

**THIRD TYPE** represented by **manba**, *to be*. This is used as the auxiliary verb in the Compound Tenses and is conjugated like **tinba** in the Affirmative. The Negative in most common regular use is formed from the root **siq-**, *not being*, which is conjugated regularly, but negatives formed from the base **man-** are also used.

It will be convenient, therefore, to divide the Fourth Conjugation into eight parts, thus :—

Part 1 :	Base ending in vowel.	Type :	<b>trēba</b> .
Part 2 :	" " "	Type :	<b>nobga</b> .
Part 3 :	" " "	1.	First Type : <b>sōlba</b> .
Part 4 :	" " "	1.	Second Type : <b>jelba</b> .
Part 5 :	" " "	1.	Third Type : <b>salba</b> .
Part 6 :	" " "	η.	First Type : <b>pāṇba</b> .
Part 7 :	" " "	n.	Second Type : <b>tinba</b> .
Part 8 :	" " "	n.	Third Type : <b>manba</b> .

The following is a list of **ba** Verbs classified as above :—

Part 1 :	<b>trēba</b> ,	<i>to wander, or travel from place to place.</i>
Part 2 :	<b>abga</b> ,	<i>to be fitting.</i>
	<b>gebga</b> ,	<i>to associate with.</i>
	<b>ibga</b> ,	<i>to cast down.</i>
	<b>mabga</b> ,	<i>to grovel.</i>
	<b>nobga</b> ,	<i>to wash.</i>
	<b>pebga</b> ,	<i>to collect.</i>
	<b>subga</b> ,	<i>to roast.</i>
	<b>tubga</b> ,	<i>to tie a band.</i>
	<b>ubga</b> ,	<i>to collide with.</i>
Part 3 :	<b>nīlba</b> ,	<i>to be standing (corn).</i>
	<b>sōlba</b> ,	<i>to enter.</i>
	<b>vālba</b> ,	<i>to peel.</i>
Part 4 :	<b>jelba</b> ,	<i>to pull.</i>
	<b>velba</b> ,	<i>to pull.</i>
Part 5 :	<b>salba</b> ,	<i>to go.</i>
Part 6 :	<b>ēṇba</b> ,	<i>to hold out the hand to receive.</i>
	<b>pāṇba</b> ,	<i>to obtain.</i>
	<b>seṇba</b> ,	<i>to be ripe.</i>
	<b>uṇba</b> ,	<i>to drink.</i>
Part 7 :	<b>inba</b> ,	<i>to say.</i>
	<b>punba</b> ,	<i>to know.</i>
	<b>tinba</b> ,	<i>to eat.</i>
	<b>venba</b> ,	<i>to hear, to ask.</i>
Part 8 :	<b>manba</b> ,	<i>to be.</i>

The above verbs are conjugated according to type as set forth in the following paradigms :—

FOURTH CONJUGATION: *va* VERBSPART I.—*Verbal Base ending in vowel.*Type: *trēba*, to wander.*Verbal Base: trē-. Infinitive: trēba.*

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu trēi  īnu trēdi ianju trēnenju īri trēne	āmu trēnamu āju trēnasu īru trēderu iaru trēneru īvi trēnu
Past:	ānu trēte  īnu trēti ianju trētenju īri trēte	āmu trētamu āju trētasu īru trēteru iaru trēteru īvi trētu
IMPERATIVE:	trēmu	trēdu
PARTICIPLES:		
Verbal.	Present: trēbi Perfect: trēja	
Relative.	Future: trēni Past: trēti	

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu trēēnu  īnu trēāi ianju trēēnju īri trēē	āmu trēāmu āju trēāsu īru trēēru iaru trēēru īvi trēō
Past:	ānu trēātenu  īnu trēāti ianju trēātenju īri trēāte	āmu trēātamu āju trēātasu īru trēāteru iaru trēāteru īvi trēātu
IMPERATIVE:	trēā	trēāju
PARTICIPLES:		
Relative.	Future: trēāni Past: trēāti	

PART 2.—*Verbal Base ending in g.*Type: **nobga**, to wash.Verbal Base: **nog-**. Infinitive: **nobga**.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<b>ānu nogi</b>	<b>āmu nognamu</b>
	<b>īnu nogdi</b>	<b>āju nognasu</b>
	<b>ianju nognenju</b>	<b>īru nogderu</b>
	<b>iri nogne</b>	<b>iaru nogneru</b>
		<b>ivi nognu</b>
Past:	<b>ānu nogde</b>	<b>āmu nogdamu</b>
	<b>īnu nogdi</b>	<b>āju nogdasu</b>
	<b>ianju nogdenju</b>	<b>īru nogderu</b>
	<b>iri nogde</b>	<b>iaru nogderu</b>
		<b>ivi nogdu</b>

IMPERATIVE: **nogumu**                      **nogdu**

## PARTICIPLES:

Verbal.	Present:	<b>nobgi</b>
	Perfect:	<b>nogja</b>
Relative.	Future:	<b>nogni</b>
	Past:	<b>nogdi</b>

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<b>ānu nogēnu</b>	<b>āmu nogāmu</b>
	<b>īnu nogāi</b>	<b>āju nogāsu</b>
	<b>ianju nogēnju</b>	<b>īru nogēru</b>
	<b>iri nogē</b>	<b>iaru nogēru</b>
		<b>ivi nogō</b>
Past:	<b>ānu nogātenu</b>	<b>āmu nogātamu</b>
	<b>īnu nogāti</b>	<b>āju nogātasu</b>
	<b>ianju nogātenju</b>	<b>īru nogāteru</b>
	<b>iri nogāte</b>	<b>iaru nogāteru</b>
		<b>ivi nogātu</b>

IMPERATIVE: **nogā**                      **nogātu**

## PARTICIPLES:

Relative.	Future:	<b>nogāni</b>
	Past:	<b>nogāti</b>

[N.B.—In the imperative **nogumu** the vowel sound following the verbal base is very slight; see Chap. VI, § II, 3.]

PART. 3.—*Verbal Base ending in 1: First Type.*Type: *sōlba*, to enter.Verbal Base: *sōl-*. Infinitive: *sōlba*.

## AFFIRMATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future:		<i>ānu sōli</i>	<i>āmu sōlnamu</i>
			<i>āju sōlnasu</i>
		<i>īnu sōḍi</i>	<i>īru sōḍeru</i>
		<i>ianju sōlnenju</i>	<i>iaru sōlneru</i>
Past:		<i>īri sōlne</i>	<i>īvi sōlnu</i>
		<i>ānu sōṭe</i>	<i>āmu sōṭamu</i>
			<i>āju sōṭasu</i>
		<i>īnu sōṭi</i>	<i>īru sōṭeru</i>
		<i>ianju sōṭenju</i>	<i>iaru sōṭeru</i>
		<i>īri sōṭe</i>	<i>īvi sōṭu</i>
IMPERATIVE:		<i>sōlumu</i>	<i>sōḍu</i>
PARTICIPLES:			
Verbal.	Present:	<i>sōlbi</i>	
	Perfect:	<i>sōlja</i>	
Relative.	Future:	<i>sōlni</i>	
	Past:	<i>sōṭi</i>	

## NEGATIVE.

INDICATIVE:		<i>Singular.</i>	<i>Plural.</i>
Future:		<i>ānu sōlēnu</i>	<i>āmu sōlāmu</i>
			<i>āju sōlāsu</i>
		<i>īnu sōlāi</i>	<i>īru sōlēru</i>
		<i>ianju sōlēnju</i>	<i>iaru sōlēru</i>
Past:		<i>īri sōlē</i>	<i>īvi sōlō</i>
		<i>ānu sōlātenu</i>	<i>āmu sōlātamu</i>
			<i>āju sōlātasu</i>
		<i>īnu sōlāti</i>	<i>īru sōlāteru</i>
		<i>ianju sōlātenju</i>	<i>iaru sōlāteru</i>
		<i>īri sōlāte</i>	<i>īvi sōlātu</i>
IMPERATIVE:		<i>sōlā</i>	<i>sōlātu</i>
PARTICIPLES:			
Relative.	Future:	<i>sōlāni</i>	
	Past:	<i>sōlāti</i>	

PART 4.—*Verbal Base ending in 1: Second Type.*Type: *jelba*, to pull.Verbal Base: *jel-*. Infinitive: *jelba*.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu jeli</i>	<i>āmu jelnamu</i>
	<i>īnu jeji</i>	<i>āju jelnasu</i>
	<i>ianju jelnenju</i>	<i>īru jejeru</i>
	<i>iri jelne</i>	<i>iaru jelneru</i>
		<i>ivi jelnu</i>
Past:	<i>ānu jese</i>	<i>āmu jesamu</i>
	<i>īnu jesi</i>	<i>āju jerasu</i>
	<i>ianju jesenju</i>	<i>īru jeseru</i>
	<i>iri jese</i>	<i>iaru jeseru</i>
		<i>ivi jesu</i>

IMPERATIVE: *jelumu*                      *jeju*

## PARTICIPLES:

Verbal.	Present:	<i>jelbi</i>
	Perfect:	<i>jeja</i>
Relative.	Future:	<i>jelni</i>
	Past:	<i>jesi</i>

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu jelēnu</i>	<i>āmu jelāmu</i>
	<i>īnu jelāi</i>	<i>āju jelāsu</i>
	<i>ianju jelēnju</i>	<i>īru jelēru</i>
	<i>iri jelē</i>	<i>iaru jelēru</i>
		<i>ivi jelō</i>
Past:	<i>ānu jelātenu</i>	<i>āmu jelātamu</i>
	<i>īnu jelāti</i>	<i>āju jelātasu</i>
	<i>ianju jelātenju</i>	<i>īru jelāteru</i>
	<i>iri jelāte</i>	<i>iaru jelāteru</i>
		<i>ivi jelātu</i>

IMPERATIVE: *jelā*                      *jelātu*

## PARTICIPLES:

Relative.	Future:	<i>jelāni</i>
	Past:	<i>jelāti</i>

PART 5.—*Verbal Base ending in 1: Third Type.*Type: *salba*, to go.Verbal Base: *sal-*. Infinitive: *salba*.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu sai</i>	<i>āmu sanamu</i> <i>āju sanasu</i> <i>īru sajeru</i> <i>iaru saneru</i> <i>īvi sanu</i>
Past:	<i>ānu sase</i> <i>īnu sasi</i> <i>ianju sanenju</i> <i>īri sane</i>	<i>āmu sasamu</i> <i>āju sasasu</i> <i>īru saseru</i> <i>iaru saseru</i> <i>īvi sasu</i>
IMPERATIVE:	<i>salumu</i>	<i>saju</i>
PARTICIPLES:		
Verbal.	Present: <i>saji</i> Perfect: <i>saja</i>	
Relative.	Future: <i>sani</i> Past: <i>sasi</i>	

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu salēnu</i> <i>īnu salāi</i> <i>ianju salēnju</i> <i>īri salē</i>	<i>āmu salāmu</i> <i>āju salāsu</i> <i>īru salēru</i> <i>iaru salēru</i> <i>īvi salō</i>
Past:	<i>ānu salātenu</i> <i>īnu salāti</i> <i>ianju salātenju</i> <i>īri salāte</i>	<i>āmu salātamu</i> <i>āju salātasu</i> <i>īru salāteru</i> <i>iaru salāteru</i> <i>īvi salātu</i>
IMPERATIVE:	<i>salā</i>	<i>salātu</i>
PARTICIPLES:		
Relative.	Future: <i>salāni</i> Past: <i>salāti</i>	



PART 6.—*Verbal Base ending in nasal: First Type.*Type: **pāṇba**, to obtain.Verbal Base: **pāṇ-**. Infinitive: **pāṇba**.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu pāi  inu pāṇḍi ianju pānenju iri pāne	āmu pānamu āju pānasu iru pāṇḍeru iaru pāneru ivi pānu
Past:	ānu pāte  inu pāti ianju pātenju iri pāte	āmu pātamu āju pātasu iru pāteru iaru pāteru ivi pātu

IMPERATIVE: pāṇumu                      pāṇḍu

## PARTICIPLES:

Verbal.	Present:	pāṇbi
	Perfect:	pāṇja
Relative.	Future:	pāni
	Past:	pāti

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu pānēnu  inu pānāi ianju pānēnju iri pānē	āmu pānāmu āju pānāsu iru pānēru iaru pānēru ivi pānō
Past:	ānu pānātenu  inu pānāti ianju pānātenju iri pānāte	āmu pānātamu āju pānātasu iru pānāteru iaru pānāteru ivi pānātu

IMPERATIVE: pānā                      pānātu

## PARTICIPLES:

Relative.	Future:	pānāni
	Past:	pānāti

PART 7.—*Verbal Base ending in nasal: Second Type.*Type: **tinba**, to eat.Verbal Base: **tin-**. Infinitive: **tinba**.

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<b>ānu tii</b>	<b>āmu tinamu</b>
	<b>īnu tinji</b>	<b>āju tinasu</b>
	<b>ianju tinenju</b>	<b>īru tinjeru</b>
	<b>iri tine</b>	<b>iaru tineru</b>
		<b>ivi tinu</b>
Past:	<b>ānu tise</b>	<b>āmu tisamu</b>
	<b>īnu tisi</b>	<b>āju tisasu</b>
	<b>ianju tisenju</b>	<b>īru tiseru</b>
	<b>iri tise</b>	<b>iaru tiseru</b>
		<b>ivi tisu</b>

IMPERATIVE: **tinumu**                      **tinju**

## PARTICIPLES:

Verbal.	Present:	<b>tinji</b>
	Perfect:	<b>tinja</b>
Relative.	Future:	<b>tini</b>
	Past:	<b>tisi</b>

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<b>ānu tinēnu</b>	<b>āmu tināmu</b>
	<b>īnu tināi</b>	<b>āju tināsu</b>
	<b>ianju tinēnju</b>	<b>īru tinēru</b>
	<b>iri tinē</b>	<b>iaru tinēru</b>
		<b>ivi tinō</b>
Past:	<b>ānu tinātenu</b>	<b>āmu tinātamu</b>
	<b>īnu tināti</b>	<b>āju tinātasu</b>
	<b>ianju tinātenju</b>	<b>īru tināteru</b>
	<b>iri tināte</b>	<b>iaru tināteru</b>
		<b>ivi tinātu</b>

IMPERATIVE: **tinā**                                      **tinātu**

## PARTICIPLES:

Relative.	Future:	<b>tināni</b>
	Past:	<b>tināti</b>

PART 8.—*Verbal Base ending in nasal: Third Type.*The Auxiliary Verb: **manba**, to be.

## AFFIRMATIVE.

*Verbal Base: man-. Infinitive: manba.*

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<b>ānu mai</b>	<b>āmu manamu</b>
	<b>īnu manji</b>	<b>āju manasu</b>
	<b>ianju manenju</b>	<b>īru manjeru</b>
	<b>īri mane</b>	<b>iaru maneru</b>
		<b>ivi manu</b>
Past:	<b>ānu mase</b>	<b>āmu masamu</b>
	<b>īnu masi</b>	<b>āju masasu</b>
	<b>ianju masenju</b>	<b>īru maseru</b>
	<b>īri mase</b>	<b>iaru maseru</b>
		<b>ivi masu</b>

IMPERATIVE: **manumu**                      **manju**

## PARTICIPLES:

Verbal.	Present:	<b>manji</b>
	Perfect:	<b>manja</b>
Relative.	Future:	<b>mani</b>
	Past:	<b>masi</b>

## NEGATIVE.

*Verbal Base: siḍ-. Infinitive: siḍa.*

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<b>ānu siḍenu</b>	<b>āmu siḍamu</b>
	<b>īnu siḍai</b>	<b>āju siḍasu</b>
	<b>ianju siḍenju</b>	<b>īru siḍeru</b>
	<b>īri siḍe</b>	<b>iaru siḍeru</b>
		<b>ivi siḍo</b>
Past:	<b>ānu siḍatenu</b>	<b>āmu siḍatamu</b>
	<b>īnu siḍati</b>	<b>āju siḍatasu</b>
	<b>ianju siḍatenju</b>	<b>īru siḍateru</b>
	<b>īri siḍate</b>	<b>iaru siḍateru</b>
		<b>ivi siḍatu</b>

IMPERATIVE:                      none.

## PARTICIPLES:

Relative.	Future:	<b>siḍani</b>
	Past:	<b>siḍati</b>

[N.B.—**siḍ-** is an affirmative base with a negative meaning, signifying itself “not being.” And so there is no negative “break” in the pronunciation of the verbal parts.]

*Negative Auxiliary formed from Base man-.*

*Verbal Base: man-.*

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu manēnu inu manāi ianju manēnju iri manē	āmu manāmu āju manāsu īru manēru iaru manēru ivi manō
Past:	ānu manātenu inu manāti ianju manātenju iri manāte	āmu manātamu āju manātasu īru manāteru iaru manāteru ivi manātu
IMPERATIVE:	manā	manātu
PARTICIPLES:		
Relative. Future:	manāni	
Past:	manāti	

[N.B.—The Future Tense of the Auxiliary, Affirmative and Negative, has a present significance as well as a future one. E.g., ānu mai, *I am*; ānu siḍenu and ānu manēnu, *I am not*.]

## SECTION V.

### COMPOUND TENSES.

The four Compound Tenses are Present, Imperfect, Perfect, and Pluperfect. It will not be necessary to give their conjugations in full because they are all formed by combining the Present and Perfect Verbal Participles of the verbs with the Future and Past Tenses of the Auxiliary **manba** which has already been conjugated. The future of **manba** has also a present tense significance and always has this meaning when used in the Compound Tenses. The Compound Tenses are only used in the Indicative Mood and the Relative Participles and are made up as follows:—

The *Present Tense* is formed by the Present Verbal Participle followed by the Future Auxiliary.

Affirmative. Indicative: ānu tākai mai, *I am walking*.

Relative  
Participle } tākai mani.

Negative. Indicative: ānu tākai siḍenu, *I am not walking*.

Relative  
Participle } tākai siḍani.

The *Imperfect Tense* is formed by the Present Verbal Participle followed by the Past Auxiliary.

Affirmative.	Indicative :	ānu tākai mase, <i>I was walking.</i>
"	Relative Participle }	tākai masi.
Negative.	Indicative :	ānu tākai siḍatenu, <i>I was not walking.</i>
"	Relative Participle }	tākai siḍati.

The *Perfect Tense* is formed by the Perfect Verbal Participle followed by the Future Auxiliary.

Affirmative.	Indicative :	ānu tāka mai, <i>I have walked.</i>
"	Relative Participle }	tāka mani.
Negative.	Indicative :	ānu tāka siḍenu, <i>I have not walked.</i>
"	Relative Participle }	tāka siḍani.

The *Pluperfect Tense* is formed by the Perfect Verbal Participle followed by the Past Auxiliary.

Affirmative.	Indicative :	ānu tāka mase, <i>I had been walking.</i>
"	Relative Participle }	tāka masi.
Negative.	Indicative :	ānu tāka siḍatenu, <i>I had not been walking.</i>
"	Relative Participle }	tāka siḍati.

The Compound Tenses of all verbs are made up in the same way as above for all persons and numbers.

# 1. THE USE OF TENSES.

Although in general the tenses of the Kui verbs have the meanings ascribed to them in the English equivalents already given, they do not always fit exactly into the English scheme of tenses, as the following will show:—

The *Future Tense* is used to express future happenings and actions; it may also indicate a customary or everyday occurrence.

E.g., **vie ānu māmatoki sai,**  
*I shall go to my uncle's house to-morrow.*

**kūinga kalu uneru ēakive tāra āsaska kalu kūnu,**  
*Kui men drink toddy but their women refuse it.*

The *Past Tense* is the equivalent of the Greek Aorist or the English Preterite. It expresses a completed action that took place on the past. But sometimes it is used to express what would be the perfect tense in English.

E.g., **rōsi deri krāḍi ronḍa vītenju,**  
*he shot a large tiger the other day.*  
**ānu mīngi mehpa tangi vāte,**  
*I have come to see you.*

**ānu prēki gaṭanu āātenu,**  
*I have not become a thief = I am not a thief.*  
**sātenju,**  
*he has died, or he is dead.*

The *Present Tense* describes happenings that are actually going on at the present.

E.g., **āmu māi nāju tani iḍu ronḍa dēspi manamu,**  
*we are building a house in our village.*

But it is not used to express future intentions such as the English clause, "he is going to the market this afternoon." For this the *Future* would be used, thus, **venḍa vēla āṭa tangi sanenju.**

The *Imperfect Tense* expresses an incomplete action which was going on in the past when something else happened.

E.g., **sīla pōru ṭonḍiti ḍeli tani āmu pangā tani sēru rūi masamu.**  
*at the time when the quarrel began we were ploughing in the field.*

It may also express a customary action of the past.

E.g., **kahe kūinga mrīmi gaṇḍi mūsipi maseru,**  
*in the early days the Kui people used to offer (lit. bury) the meriah sacrifice.*

The *Perfect Tense* is not used nearly so frequently as it is in English; it expresses an action that has taken place and the effects of which continue in the present.

E.g., **eanju vāja manenju,**  
*he has come.*  
**ānu ēraṅgi sīa mai,**  
*I have given it to her.*  
**īnu koksa manji,**  
*you have sat down,*  
*(i.e. you are sitting down).*

(This clause is never expressed by the present in Kui.)

So also,  
**āmu ḍōsa manamu,**  
*we are lying down.*

The *Pluperfect Tense* is used very much as it is in English.

E.g., **eanju vāja siḍatenju,**  
*he had not come.*

But note—

**īnu koksa masi,**  
*you were sitting down.*  
**āmu ḍōsa masamu,**  
*we were lying down.*

## 2. PRINCIPAL PARTS OF VERBS.

Certain parts of the verb may be regarded as being the key to the whole conjugation of the verb; when these parts are known all other verbal parts may be deduced with ease. These parts are five:—

- (a) The Infinitive.
- (b) The First Person Singular Future Indicative Affirmative.
- (c) The First Person Singular Past Indicative Affirmative.
- (d) The Present Verbal Participle.
- (e) The Perfect Verbal Participle.

The following list gives the principal parts of all types of verbs:—

BASE ENDING IN	PRINCIPAL PARTS.				
	1	2	3	4	5
<i>First Conjugation:</i>					
k, g, p, b, h	lāka	lākii	lākite	lākai	lāka
s, j, nj, t, d, ṇd	panḍa	panḍii	panḍite	paṭki	panḍa
t, d, nd, r, ṛ					
<i>Second Conjugation*:</i>					
Any vowel	jāpa	jāi	jāte	jāpi	jāsa
k	lepka	leki	lekte	lepki	lekṣa
s, t, t, r, ṛ, l	vespa	vesi	veste	vespi	vessa
h	mehpa	mehi	mehte	mehpi	meḥa
p	sāppa	sāpi	sāpte	sāpai	sāpsa
l irregular	nolpa	noli	noṭe	nolpi	nolsa
<i>Third Conjugation:</i>					
ē, ī, ō, ū	kōva	kōi	kōte	kōi	kōa
ā	sāva	sāi	sāte	sāi	sāja
(Special form)	giva	gii	gite	gipki	gia

BASE ENDING IN	PRINCIPAL PARTS.				
	1	2	3	4	5
<i>Fourth Conjugation :</i>					
Any vowel	trēba	trēi	trēte	trēbi	trēja
g	nobga	nogi	nogde	nobgi	nogja
1 : 1st Type	sōlba	sōli	sōte	sōlbi	sōlja
1 : 2nd Type	jelba	jeli	jese	jelbi	jeja
1 : 3rd Type	salba	sai	sase	saji	saja
Nasal : 1st Type	pāṇba	pāi	pāte	pāṇbi	pānja
Nasal : 2nd Type	tinba	tii	tise	tinji	tinja
Nasal : 3rd Type	manba	mai	mase	manji	manja

## 3. CONTRACTED FORMS.

In the common speech of the people the compound tenses are not usually given their full form but are contracted by omitting the first two letters, *ma*, of the affirmative auxiliary and joining the rest of the auxiliary to the Verbal Participle.

E.g., *īnu ani paiṭi ḡip kinji?*

*what work ARE YOU DOING?*

*ḡipkinji* is a contraction of *ḡipki manji*.

*earu māṛinga tasaneru,*

*they HAVE BROUGHT bamboos.*

*tasaneru* is a contraction of *tasa maneru*.

*ānu nāju takarii vessase,*

*I HAD TOLD the village folk.*

*vessase* is a contraction of *vessa mase*.

Sometimes the Present Verbal Participle of *giva*, *to do*, is reduced to *gipi*.

A common idiom in speech overcomes the harshness of the bare command in the Imperative Singular Affirmative. The word *ike* *a little*, is added to the imperative which is contracted by the omission of the personal ending.

E.g., *vesike (vesumu + ike), speak.*

*taike or taika (tāmu + ike), bring.*



## CHAPTER VII.

### VERBS.

#### PART II.—APPELLATIVES AND PARTICLES.

This chapter includes the following sections :—

- I. Verbal Appellatives.
- II. Modal Particles.
- III. Transition Particles.
- IV. Motion Particles.

#### SECTION I.

##### APPELLATIVE FORMATIONS.

###### 1. VERBAL APPELLATIVE ENDINGS USED INSTEAD OF THE COPULA.

The verbal appellative endings comprise the full range of persons, first, second and third, singular and plural, masculine, feminine and neuter. They are :—

	<i>Singular.</i>	<i>Plural.</i>
1st Person :	-anu	-amu -asu
2nd Person :	-ati	-ateru
3rd Person : Masculine :	-anju	-aru or -aka
Fem. and Neut :	-ari	-ai

These personal suffixes may be added to all Relative Participles, as well as some nouns, pronouns, adjectives and adverbs, and so form expressions which in English would be adjectives or adjectival clauses or phrases connected with a noun or pronoun by the present tense of the verb "to be" as a copula.

E.g., **eanju degitanju**,  
*he is the man who ran away.*

**ānu deranu**,  
*I am great.*

In the above examples **degitanju** is formed by adding the verbal appellative ending **-anju** to the past relative participle of **dega**, *to run*; and **deranu** is the adjective **deri**, *great*, plus the verbal appellative **-anu**.

(a) *Added to Relative Participles.*

All relative participles of all verbs and tenses, affirmative and negative, may receive the verbal appellative endings. If the verb *giva*, to do, be taken as a type, the following is a complete list of verbal appellative forms of the first person singular. The other persons may be deduced therefrom.

## AFFIRMATIVE.

Future :	ānu ginanu,	<i>I am the person who will do.</i>
Past :	ānu gitanu,	<i>I am the person who did.</i>
Present :	ānu gipki mananu,	<i>I am the person who is doing.</i>
Imperfect :	ānu gipki masanu,	<i>I am the person who was doing.</i>
Perfect :	ānu gia mananu,	<i>I am the person who has done.</i>
Pluperfect :	ānu gia masanu,	<i>I am the person who had done.</i>

## NEGATIVE.

Future :	ānu giānanu,	<i>I am the person who will not do.</i>
Past :	ānu giātanu,	<i>I am the person who did not do.</i>
Present :	ānu gipki siḍananu,	<i>I am the person who is not doing.</i>
Imperfect :	ānu gipki siḍatanu,	<i>I am the person who was not doing.</i>
Perfect :	ānu gia siḍananu,	<i>I am the person who has not done.</i>
Pluperfect :	ānu gia siḍatanu,	<i>I am the person who had not done.</i>

Appellative forms of all verbs are made up in the above manner by adding the verbal appellative endings to the appropriate relative participle less its final enunciative *-i*. Appellatives formed from relative participles retain the verbal force of the verb and may govern an object or be qualified by an adverb.

E.g., *ī maha dehane seṇja manari gina ?*  
*is this mango a very ripe one ?*  
*īru iḍu tini ḍēspi manateru,*  
*you are the people who are building the house.*

(b) *Added to Nouns.*

Some nouns may receive the verbal appellative endings, though the suffixes are considerably modified.

All caste names such as *kūenju*, *domenju*, etc., may receive the suffixes, also words like *mṛehenju*, *mrienju*, etc., and sometimes uncompounded nouns.

The suffixes are added as follows :—

ānu kūentenu,	<i>I am a Kui person.</i>
īnu kūenti,	<i>you are a Kui person.</i>
ianju kūenju,	<i>he is a Kui man.</i>
īri kūali,	<i>she is a Kui woman.</i>
āmu kūinganamu,	<i>we are Kui people.</i>
āju kūinganasu,	<i>we are Kui people.</i>
īru kūinganḍeru,	<i>you are Kui people.</i>

iaru kūinga,            they are Kui men.  
 īvi kūaliska,        they are Kui women.

And so also :—

ānu domentenu,    I am a Pano person.  
 ānu mrehentenu,   I am a man.  
 ānu mi ābatenu,   I am your father.  
 ānu krāḍitenu,    I am a tiger.

(c) *Added to Pronouns.*

Some pronouns may receive the verbal appellative endings, as follows :—

*Demonstrative Pronouns*, on the bases ī, ē, ā and ō.

E.g., ānu eanu,    I am that person.  
       īnu eati    you are that person.  
       ianju eanju, he is that man.  
       īri ēri,    she (or it) is that woman (or thing).  
       āmu eamu,   we are those persons.  
       āju easu,    we are those persons.  
       īru eateru,   you are those persons.  
       iaru earu,    they are those men.  
       īvi ēvi,    they are those women (or things).

ianju eanju is often emphasised by adding -ne to eanju, thus :—

ianju eanje (=ianju eanju + ne).

*Interrogative Pronouns* on the bases imbai and ani.

imbai, *who?*

ānu imbananu,    who am I?  
 īnu imbanati,    who are you?  
 eanju imbananju, who is he?  
 ēri imbanari,    who is she?  
 āmu imbanamu,   who are we?  
 āju imbanasu,    who are we?  
 īru imbanateru,   who are you?  
 earu imbanaru,   who are they?  
 ēvi imbanai,    who are they?

The simple imbai is, however, used for all persons more commonly than the above appellative forms.

E.g., īnu imbai? *who are you?*

ani, *what?*

ānu ananu,    what am I?  
 īnu anati,    what are you?  
 eanju ananju, what is he?  
 ēri anari,    what is she (or it)?  
 āmu anamu,   what are we?  
 āju anasu,    what are we?

īru anateru, *what are you?*  
 earu anaru, *what are they?*  
 ēvi anai, *what are they?*

*Pronominal Appellatives on the basis ta-.*

E.g., ānu ē nāju tanu, *I am a person of that village.*  
 īnu ē nāju tati, *you are a person of that village.*

And so on for all persons, quite regularly.

ānutenu, āmutarnu, ājutasu, are emphasised, or almost reflexive, forms of the simple personal pronouns.

E.g., ājutasu reha ānasu,  
*let us ourselves be glad.*

(d) *Added to Adjectives and Numerals.*

Some adjectives may receive the verbal appellative endings.

E.g., ānu neganu, *I am good.*  
 ānu deranu, *I am great.*  
 ānu bēganu, *I am different.*  
 ānu prāḍanu, *I am old.*

And so on quite regularly for all persons.

The appellatives are added to the auxiliary word *gaṭi*, and from it many adjectival phrases formed.

E.g., ānu ēlu gaṭanu, *I am wise* (lit. *I am a wise one*).

The numerals *ro* and *rī*, also receive the verbal appellative endings.

ānu roanu, *I am one person.*  
 īnu roati, *you are one person.*  
 ianju roanju, *he is one man.*  
 (īri ronde), *she (or it) is one woman (or thing).*  
 āmu rīamu, *we are two persons.*  
 īru rīateru, *you are two persons.*  
 iaru rīaru, *they are two men.*  
 (īvi rīnde), *they are two women (or things).*

The singular numeral *ro* is used idiomatically even with a plural personal suffix, as follows:—

āmu roamu īra gīnamu, roamu ēra gīnamu,  
 ONE OF US *will do this*, ONE OF US *that*.

īru roateru veska pēskaṭu, roateru pala vajaṭu,  
 ONE OF YOU *split the wood*, ONE OF YOU *cook the food*.

(e) *Added to Adverbs.*

Some adverbs receive the verbal appellative endings.

ānu ihtanu, *I am this kind of person.*  
 īnu ihtati, *you are this kind of person.*

And so on for all persons.

Also, ānu sendonanu, etc.,

*I am one above, etc.*

āmu esonamu? etc.,

*how many are we? etc.*

ānu ē dehngi tanu, etc.,

*I am a person like that, etc.*

ānu isingi tanu? etc.,

*what sort of person am I? etc.*

The following appellatives are commonly used :—

embeenju? *where is he?*

embee? *where is she (or it)?*

embeeru? *where are they?*

emboo? *where are they?*

## 2. VERBAL APPELLATIVE ENDINGS USED TO EXPRESS THE HORTATIVE.

The Hortative indicates an exhortation or semi-imperative, such as is implied in the English words "let him run," "let me speak." It is expressed by adding to the verb the particle **-k** to which is suffixed the verbal appellative endings to indicate the various persons.

In the Affirmative the Hortative suffixes are added to the Infinitive except in a few Fourth Conjugation verbs. In the Negative, however, they are added to the Verbal Base plus the vowel **-ä** which is characteristic of the negative throughout all the conjugations.

The following will illustrate the way in which the Hortative is made up :—

tākakanu, *let me walk.*

tāka = Infinitive.

k = Hortative particle.

anu = Verbal appellative suffix First Person singular.

tākākanu, *let me not walk.*

tāk = Verbal Base.

ä = Helping vowel after Negative "break."

k = Hortative particle.

anu = Verbal appellative suffix.

The following paradigm gives all the persons, Affirmative and Negative, with their English equivalents :—

Type: tāka, *to walk*

### AFFIRMATIVE.

Singular :	tākakanu,	<i>let me walk.</i>
	tākakati,	<i>let you walk.</i>
	tākakanju,	<i>let him walk.</i>
	tākakari,	<i>let her or it walk.</i>
Plural :	tākakamu,	<i>let us walk.</i>
	tākakasu,	<i>let us walk.</i>

tākakateru, *let you walk.*  
 tākakaru, *let them walk.*  
 tākakai, *let them walk.*

## NEGATIVE.

Singular: tākakanu, *let me not walk.*  
 tākakati, *let you not walk.*  
 tākakanju, *let him not walk.*  
 tākākari, *let her or it not walk.*  
 Plural: tākākamu, *let us not walk.*  
 tākākasu, *let us not walk.*  
 tākakateru, *let you not walk.*  
 tākakaru, *let them not walk.*  
 tākakai, *let them not walk.*

The second persons singular and plural are very rarely used. In the following paragraphs, instead of setting forth all the hortative forms in detail, the third person singular masculine will be used as the representative form, from which all the others may be readily made up.

The mode of adding the Hortative suffixes for all the conjugations is as follows:—

## (a) First Conjugation: a Verbs.

In the Affirmative the Hortative suffixes are added to the Infinitive, and in the Negative to the Verbal Base plus the -ā vowel, thus:—

Type: lāka, *to sacrifice.*

Affirmative: lākakanju.

Negative: lākākanju.

## (b) Second Conjugation: pa Verbs.

In the Affirmative the Hortative suffixes are added to the Infinitive, and in the Negative to the Verbal Base plus the -ā vowel.

Type: vēpa, *to strike.*

Affirmative: vēpakanju.

Negative: vēākanju.

Type: lepka, *to break.*

Affirmative: lepkakanju.

Negative: lekākanju.

Type: vespa, *to speak.*

Affirmative: vespakanju.

Negative: vesākanju.

## (c) Third Conjugation: va Verbs.

In the Affirmative the Hortative suffixes are added to the Infinitive, the semi-formative -v of which is changed to its corresponding surd

**-p.** In the Negative the suffixes are added to the Verbal Base plus **-ä**.

Type: **kōva**, to reap.

Affirmative: **kōpakanju**.

Negative: **kōākanju**.

(d) *Fourth Conjugation: ba Verbs.*

(i) All verbs whose bases end in a vowel, **g**, or **l** (except **salba**):

In the Affirmative the Hortative suffixes are added to the Infinitive, and in the Negative to the Verbal Base plus the vowel **-ä**

Type: **trēba**, to journey.

Affirmative: **trēbakanju**.

Negative: **trēākanju**.

Type: **nobga**, to wash.

Affirmative: **nobgakanju**.

Negative: **noḡakanju**.

Type: **sōlba**, to enter.

Affirmative: **sōlbakanju**.

Negative: **sōlākanju**.

(ii) All verbs whose bases end in a nasal, and the verb **salba**:

In the Affirmative the Hortative suffixes are added to the Verbal Base plus the vowel **-a**, and in the Negative to the Verbal Base plus the vowel **-ä**.

Type: **salba**, to go.

Affirmative: **salakanju**.

Negative: **salākanju**.

Type: **pāṇba**, to obtain.

Affirmative: **pāṇakanju**.

Negative: **pāṇākanju**.

Type: **manba**, to be, to remain.

Affirmative: **manakanju**.

Negative: **siḍakanju**, or **manākanju**.

[N.B.—The first person plural inclusive future indicative affirmative of any verb is commonly used in a semi-exhortative fashion.

E.g., **ehengi ginasu**, we will do thus, or let us do thus.]

## SECTION II.

### MODAL PARTICLES.

The conjugation of the Kui verb is defective in moods. It has a set of tense and personal endings to express the Indicative Mood, but no

separate set for the Subjunctive and Optative Moods. This deficiency is somewhat effectively remedied by the use of particles which are added to the verb and incorporated into its conjugation. Beside these particles are others which express such modalities as "motion preceding action," and the transition of a verb's action to an object in the first or second person. These latter are dealt with in Sections III and IV, but the use of the following particles is explained here:—

1. The Conditional Particle **-eka**.
2. The Causal Particle **-aki**.
3. The Optative Particle **-ma**.

#### 1. THE CONDITIONAL PARTICLE **-eka**.

The Conditional is expressed by adding the particle **-eka** to the Relative Participle of the verb that indicates the conditional action. No change is made in the particle to specify person or number so that these must be gathered from the subject. But tense is indicated by using the appropriate tense of the relative participle. Only three of the six relative participles, however, are used.

The *Past Relative Participle* is used to express the Future and Indefinite tenses of the Conditional.

The *Imperfect Relative Participle* is used to express the Present and Imperfect tenses of the Conditional.

The *Pluperfect Relative Participle* is used to express the Perfect, Pluperfect and Past tenses of the Conditional.

For the Affirmative the particle **-eka** is added to the affirmative relative participle, less the final **-i**.

tākiti + eka = tākiteka.

masi + eka = maseka.

For the Negative the particle **-eka** is usually modified to **-aka**, **-e** being changed to **-a** by the influence of a preceding **-a** and a succeeding **-a**, and this particle is added to the negative relative participle, less the final **-i**.

tākāti + eka = tākātaka.

siḡati + eka = siḡataka.

The following is a full list of the Conditional forms with their possible English equivalents; **tāka**, *to walk*, is used as a type verb:—

##### (a) Conditional Particle added to the Past Relative Participle.

Affirmative: ānu tākiteka,

if I shall walk

if I walk

if I should walk

if I walked (future).

Negative: ānu tākātaka,

if I shall not walk

if I do not walk



*if I should not walk*  
*if I did not walk (future).*

(b) *Conditional Particle added to the Imperfect Relative Participle.*

Affirmative: ānu tākai maseka,

*if I am walking*  
*if I were walking*  
*if I was walking.*

Negative: ānu tākai siḍataka,

*if I am not walking*  
*if I were not walking*  
*if I was not walking.*

(c) *Conditional Particle added to the Pluperfect Relative Participle.*

Affirmative: ānu tāka maseka,

*if I have walked*  
*if I should have walked*  
*if I have been walking*  
*if I had walked*  
*if I had been walking*  
*if I walked (past).*

Negative: ānu tāka siḍataka,

*if I have not walked*  
*if I should not have walked*  
*if I have not been walking*  
*if I had not walked*  
*if I had not been walking*  
*if I did not walk (past).*

The subject of a Conditional is usually put into the nominative case, though it may sometimes be in the genitive if it immediately precedes the verb.

E.g., nāi vaātaka īru sodi venēru,  
*if I do not come you will not hear the news.*

The subject may be any number, gender or person, but the conditional particle remains the same for all subjects. The verb in the conditional retains its full verbal force and may govern an object or be qualified by an adverb. In a sentence the conditional clause precedes the principal clause.

E.g., īnu mīḍakanii vēle grāpsa maseka earu ide ēra gule  
 punba mūneru sena,  
*if you had taught the children earlier they would probably have  
 been able to understand all that by this time.*

Sometimes the emphatic particle -ve is added to the conditional form and this extends its meaning to a Concessive (= "although").

E.g., *ānu eanii sahtekave eanju rīnju,*  
*though (lit. even if) I beat him he will not cry.*

Sometimes, also, the emphatic particle *-ne* is added to the conditional, but this does not alter its meaning.

The future conditional affirmative is often used to express a future temporal clause, thus:—

E.g., *āba saseka īnu īra sīmu eaniki,*  
*when father goes give him this.*

## 2. THE CAUSAL PARTICLE *-aki*.

There is no special conjunction in Kui that means "because," though the periphrasis *anariki iseka* comes to mean "because" and may be used as a conjunction in that sense. But the normal way of expressing a causal clause is by adding the particle *-aki* to the relative participle of the verb whose action is causal.

Number and person are not expressed in the causal particle but are gathered from the subject, the causal particle remaining the same for all subjects. But tense is indicated by using the appropriate tense of the relative participle. All the six relative participles may be used with the causal particle and each participle expresses its own particular tense.

For the Affirmative the causal particle *-aki* is added to the affirmative relative participle, less the final *-i*.

*tākini + aki = tākinaki.*  
*mani + aki = manaki.*

For the Negative the particle *-aki* is added, unchanged, to the negative relative participle, less the final *-i*.

*takāni + aki = takānaki.*  
*sidāni + aki = sidānaki.*

The following is a full list of causal forms with their English equivalents. The verb *tāka*, *to walk*, is used as a type:—

### (a) Future.

Affirmative: *ānu tākinaki,*  
*because I shall walk.*  
 Negative: *ānu tākānaki,*  
*because I shall not walk.*

### (b) Past.

Affirmative: *ānu tākitaki,*  
*because I walked.*  
 Negative: *ānu tākātaki,*  
*because I did not walk.*

(c) *Present.*

Affirmative: ānu tākai manaki,  
because I am walking.

Negative: ānu tākai siḍanaki,  
because I am not walking.

(d) *Imperfect.*

Affirmative: ānu tākai masaki,  
because I was walking.

Negative: ānu tākai siḍataki,  
because I was not walking.

(e) *Perfect.*

Affirmative: ānu tāka manaki,  
because I have walked.

Negative: ānu tāka siḍanaki,  
because I have not walked.

(f) *Pluperfect.*

Affirmative: ānu tāka masaki,  
because I had walked.

Negative: ānu tāka siḍataki,  
because I had not walked.

The subject of a causal clause may be any number, gender or person, and the causal form itself retains its verbal force, governing an object or being qualified by an adverb. The subject is generally put into the nominative case but when it immediately precedes the causal it may be in the genitive.

In a sentence the causal clause precedes the principal clause.

E.g., pīju neginanga vāātaki kūḍi plahanga gule sātu,  
the paddy plants all died because the rain did not come sufficiently.

plāmba gaṭaru kṛāḍinga ṛohna vīpka dahpi masaki  
ēvi ē dīna tuhanai sasu,  
because the hunters were always seeking to shoot them, the tigers left that country and went away.

Sometimes a causal clause is expressed by beginning the clause with **anaṛiki iseka** (= lit. *for what, if you say*), which may be regarded as the equivalent of the conjunction "because." The verb of the causal clause is then a finite verb in the indicative mood and not a participle with the causal particle added. The causal clause, also, succeeds the principal clause and does not precede it.

E.g., ānu ē nāju tangi sase, anaṛiki iseka embangi meṭka  
dīna gāri vāi manu inji ānu sodi pāṭe,  
I went to that village because I received the news that some peacocks were coming there everyday.

3. THE OPTATIVE PARTICLE **ma**.

The equivalent of the English optative auxiliary "would," is expressed by the particle **ma** which follows the Future or Past tense of the verb indicative.

E.g., **ēra ānu gii ma**,  
*I would do that.*

The particle **ma** is therefore often used in the apodosis or principal clause after a Conditional clause.

E.g., **iru ide kūḍinga vākteka sānjine ma**,  
*it would be well if you sow the paddy now.*

**ānu vēle punja maseka eanii uje vessa duhte ma**,  
*if I had known before I would certainly have told him.*

## SECTION III.

## FIRST AND SECOND PERSON TRANSITION PARTICLES.

The Kui language has a peculiar construction that expresses the verbal idea of the special transition of the verb's action from the subject to a first or second personal pronoun, singular or plural, which is the direct or indirect object of the verb. To express in Kui the English sentence, "I will give this to you," it is not sufficient to use the ordinary form of the verb "to give" and say **ira ānu nīngi sīi**, but a particle, **-a**, is introduced into the verb which expresses the transition, or carrying over, of the verb's action from the subject **ānu**, to the second personal indirect object **nīngi**; and the correct form of the sentence becomes, **ira ānu nīngi sīai**. If the indirect object had been a third person then the verb **sīi** would have been sufficient and correct.

E.g., **ira ānu eariki sīi**, *I will give this to them.*

The particles which express this transition of the verb's action to a first or second person will be called *Transition Particles*. It is important to notice that they are not reflexives because the subject of a verb incorporating the particle is always different from the object to which the particle has reference. It is equally important to notice that though the subject may be a First, Second or Third Personal Pronoun, or a Noun, Rational or Non-Rational, the object of a verb incorporating the transition particle must be a Pronoun of the First or Second Person, Singular or Plural, expressed or understood. The object of the transition particle may be direct or indirect; the verbal action may denote something done actually upon the First or Second Personal object, or it may be something done for or something given to the object.

E.g., **eanju tāra paiti giva tangi nāngi paṇḍa ten ju**,  
HE SENT me to do his work.

**nī pōteka neginanga tu ḡḍai gina?**  
SHALL I FASTEN your necklace properly?

**embangi sōlba kūna, nakuṛi ka sa ne**,  
don't go in there, the dog WILL BITE you.

**i sinḍa nāi tōrenja nāngi sīa tenju,**  
*my friend GAVE this cloth to me.*

The transition particles are :—

Affirmative -a, and Negative -ara, and these are in some verbs assisted by t, d, r or j, in both Affirmative and Negative. The particles are inserted between the verbal base and the tense and personal suffixes, and the following will illustrate how they are inserted in all the verbal forms except the Infinitive and the Verbal Participles.

*Future Indicative :*

Affirmative : **sī + a + i = sīai,**  
*I will give to you.*

Negative : **sī + ara + enu = sīaraēnu,**  
*I will not give to you.*

*Past Indicative :*

Affirmative : **sī + a + te = sīate,**  
*I gave to you.*

Negative : **sī + ara + atenu = sīaraātenu,**  
*I did not give to you.*

*Imperative :*

Affirmative : **sī + a + mu = sīamu,**  
*give to me.*

Negative : **sī + ara + a = sīaraā,**  
*do not give to me.*

*Future Relative Participle :*

Affirmative : **sī + a + ni = sīani.**

Negative : **sī + ara + ani = sīaraāni.**

*Past Relative Participle :*

Affirmative : **sī + a + ti = sīati.**

Negative : **sī + ara + ati = sīaraāti.**

*Hortative :*

Affirmative : **sī + a + kanju = sīakanju,**  
*let him give to me.*

Negative : **sī + ara + akanju = sīaraākanju,**  
*let him not give to me.*

*Conditional (Future Tense) :*

Affirmative : **sī + a + teka = sīateka or sīataka,**  
*if (I) give to you.*

Negative : **sī + ara + ataka = sīaraātaka,**  
*if (I) do not give to you.*

*Causal (Future Tense):*

Affirmative: **sī + a + naki = sīanaki**,  
*because (I) shall give to you.*

Negative: **sī + ara + anaki = sīaraānaki**,  
*because (I) shall not give to you.*

The future tense of **sīva** with the transition particles and English equivalents is given below and from this the meaning of all moods and tenses may be deduced:—

<b>ānu sīai</b> ,	<i>I will give to you (sing. or plur.).</i>
<b>īnu sīadi</b> ,	<i>you will give to me (or us).</i>
<b>ianju sīanenju</b> ,	<i>he will give to me (or us), or, he will give to you (sing. or plur.).</i>
<b>iri sīane</b> ,	<i>she or it will give to me (or us), or, she or it will give to you (sing. or plur.).</i>
<b>āmu sīanamu</b> ,	<i>we will give to you (sing. or plur.).</i>
<b>īru sīaderu</b> ,	<i>you will give to me (or us).</i>
<b>iaru sīaneru</b> ,	<i>they will give to me (or us), or, they will give to you (sing. or plur.).</i>
<b>ivi sīanu</b> ,	<i>they will give to me (or us), or, they will give to you (sing. or plur.).</i>

It will be seen that when the subject of the verb is the first person the object of the transition particle must be second person, singular or plural; that when the subject of the verb is second person the object of the transition particle must be first person, singular or plural; and that when the subject is third person, masculine, feminine or neuter, the object of the transition particle may be either first or second person, singular or plural.

In setting forth the manner in which the transition particles are added to all verbs, first the verb **sīva**, *to give*, will be conjugated in the simple tenses with the particles, that verb being chosen as a type because the transition particles are added to it quite simply and regularly, and because they are very commonly used with it. Then each conjugation will be dealt with in turn and modifications noted, while **manba**, as the auxiliary will be conjugated in full. This will be followed by the compound tenses with transition particles, and finally a list of important parts given of representative verbs, so that all possible forms may be made up from it.

The First Person Plural Inclusive does not receive the transition particles, nor do the Infinitive and the Verbal Participles. The Third Person Singular Masculine of the Hortative is given in the paradigm, and from this the other persons can be formed. The Conditional and Causal expressions are formed regularly from the Relative Participles, the first vowel of the Conditional particle usually being attracted to **-a** by the preceding **-a** of the transition particle, thus: **siateka** usually becomes **sīataka**, *if (I) give (to you)*.

## 1. CONJUGATION OF VERB WITH TRANSITION PARTICLES.

*Infinitive: sīva, to give. Verbal Base: sī-.*

## AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu sīai īnu sīadi ianju sīanenju īri sīane	āmu sīanamu īru sīaderu iaru sīaneru īvi sīanu
Past:	ānu sīate īnu sīati ianju sīatenju īri sīate	āmu sīatamu īru sīateru iaru sīateru īvi sīatu
IMPERATIVE:	sīamu	sīaṭu
PARTICIPLES:		
Relative.	Future: sīani Past: sīati	
HORTATIVE:	sīakanju	

## NEGATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu sīaraēnu īnu sīaraī ianju sīaraēnju īri sīaraē	āmu sīaraāmu īru sīaraēru iaru sīaraēru īvi sīaraō
Past:	ānu sīaraātenu īnu sīaraāti ianju sīaraātenju īri sīaraāte	āmu sīaraātamu īru sīaraāteru iaru sīaraāteru īvi sīaraātu
IMPERATIVE:	sīaraā	sīaraāṭu
PARTICIPLES:		
Relative.	Future: sīaraāni Past: sīaraāti	
HORTATIVE:	sīaraākanju	

[*N.B.*—The negative transition particle *-aja* is as commonly used as *-ara*, so that *sīaraēnu* becomes *sīajaēnu*, and so on for all persons and tenses. In the Second Person Singular Future Negative, the *a* of the personal termination is assimilated into the final *a* of the transition particle, so that the staccato pronunciation falls on the *i* of the personal suffix, thus—*sīaraī* not *sīaraāi*.]

## 2. MODIFICATIONS OF THE TRANSITION PARTICLES IN THE FOUR CONJUGATIONS.

### (a) First Conjugation : a Verbs.

The Transition Particles are :—

Affirmative : -a  
Negative : -ara

and they are added to the verbal base, the helping vowel -i peculiar to these verbs being omitted.

E.g., ānu mīngi pehai, *I will drive you away.*  
ānu mīngi peharaēnu, *I will not drive you away.*

The particles are added regularly as in sīva except for the following :—

- (i) The First and Second Persons Singular Future Indicative Affirmative have alternative extended particles, -ara or -aja instead of -a.

E.g., ānu pehai may be ānu peharai, or pehajai.  
inu pehadi may be inu peharadi, or pehajadi.

These alternative forms are used more commonly than the simple ones ; all the other persons have only the shorter regular forms.

- (ii) The Imperatives Singular and Plural Affirmative usually have the extended forms.

E.g., pehamu becomes peharamu or pehajamu.  
pehaṭu becomes peharaṭu or pehajaṭu.

- (iii) The Hortative Affirmative regularly receives an extended particle -arapa instead of -a.

E.g., peharapakanju, *let him send me (or us or you) away.*

### (b) Second Conjugation : pa Verbs.

The Transition Particles are :—

Affirmative : -ta.  
Negative : -tara.

They are added to the verbal base for all parts of all verbs quite regularly.

E.g., ānu nīngi vētai, *I shall strike you.*  
ānu nīngi vētaraēnu, *I shall not strike you.*



(c) *Third Conjugation : va Verbs.*

The Transition Particles are :—

Affirmative : -a.

Negative : -ara.

They are added quite regularly to the verbal base for all verbs, except *āva*, to *become*, the type for this conjugation being *sīva*, to *give*.

The Transition Particles for *ava* are -*ja* and -*jara*, the *j* being inserted to avoid hiatus.

E.g., *ājamu*, *be (for me)*.

(d) *Fourth Conjugation : ba Verbs.*

(i) When the verbal base ends in *g* the Transition Particles are :—

Affirmative : -*da*.

Negative : -*dara*.

They are added quite regularly to the verbal base, and wherever in the ordinary conjugation of the verb modifications of tense and personal suffixes appear, these become regular again after the transition particle.

E.g., *tubga*, to *fasten a necklace*.

*ānu tugdai*, *I will fasten (for you)*

*ānu tugdaraēnu*, *I will not fasten (for you)*.

*ānu tugdate*, *I fastened (for you)*.

*ānu tugdaraātenu*, *I did not fasten (for you)*.

(ii) When the verbal base ends in *l*, the Transition Particles are :—

For the First Type : Affirmative : -*da*.

Negative : -*dara*.

For the Second Type : Affirmative : -*ja*.

Negative : -*jara*.

Before they are added, the final *l* of the verbal base is omitted. All tense and personal suffixes become regular again, no matter what modifications have taken place in the ordinary conjugation of the verb.

E.g., *sōlba*, to *enter*.

*ānu sōḍai*, *I will enter to you.*

*ānu sōḍaraēnu*, *I will not enter to you.*

*ānu sōḍate*, *I entered to you.*

*ānu sōḍaraātenu*, *I did not enter to you*

*jelba*, to *pull*.

*ānu jejai*, *I will pull you.*

*ānu jejaraēnu*, *I will not pull you*

*ānu jejate*, *I pulled you.*

*ānu jejaraātenu*, *I did not pull you.*

(iii) When the verbal base ends in a nasal the Transition Particles are:—

<i>For the First Type:</i>	Affirmative: - <b>ḍa</b> .
	Negative: - <b>ara</b> .
<i>For the Second Type:</i>	Affirmative: - <b>ja</b> .
	Negative: - <b>jara</b> .

They are added quite regularly to the verbal base which is retained intact throughout and all tense and personal inflexions are suffixed regularly, no matter what modifications take place in the ordinary conjugation of the verb.

E.g., *ēṇba*, to put forth the hand.

<i>ānu ēṇḍai</i> ,	<i>I will put out my hand to you.</i>
<i>ānu ēṇḍaraēnu</i> ,	<i>I will not put out my hand to you.</i>
<i>ānu ēṇḍate</i> ,	<i>I put out my hand to you.</i>
<i>ānu ēṇḍaraātenu</i> ,	<i>I did not put out my hand to you.</i>

*venba*, to hear, listen to, enquire of.

<i>ānu venjai</i> ,	<i>I will hear you.</i>
<i>ānu venjaraēnu</i> ,	<i>I will not hear you.</i>
<i>ānu venjate</i> ,	<i>I heard you.</i>
<i>ānu venjaraātenu</i> ,	<i>I did not hear you.</i>

### 3. CONJUGATION OF *manba* WITH TRANSITION PARTICLES.

*Infinitive*: *manba*, to be. *Verbal Base*: *man-*.

#### AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	<i>ānu manjai</i> <i>īnu manjadi</i> <i>ianju manjanenju</i> <i>iri manjane</i>	<i>āmu manjanamu</i> <i>īru manjaderu</i> <i>iaru manjaneru</i> <i>ivi manjanu</i>
Past:	<i>ānu manjate</i> <i>īnu manjati</i> <i>ianju manjatenju</i> <i>iri manjate</i>	<i>āmu manjatamu</i> <i>īru manjateru</i> <i>iaru manjateru</i> <i>ivi manjatu</i>
IMPERATIVE:	<i>manjamu</i>	<i>manjaṭu</i>
PARTICIPLES:		
Relative. Future:	<i>manjanl</i>	
Past:	<i>manjati</i>	
HORTATIVE:	<i>manjakanju</i>	

## NEGATIVE.

*Verbal Base: siḍ-*.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu siḍaraēnu īnu siḍaraī ianju siḍaraēnju īri siḍaraē	āmu siḍaraāmu īru siḍaraēru iaru siḍaraēru īvi siḍaraō
Past:	ānu siḍaraātenu īnu siḍaraāti ianju siḍaraātenju īri siḍaraāte	āmu siḍaraātamu īru siḍaraāteru iaru siḍaraāteru īvi siḍaraātu
IMPERATIVE:	siḍaraā	siḍaraātu
PARTICIPLES:		
Relative. Future:	siḍaraāni	
Past:	siḍaraāti	
HORTATIVE:	siḍaraākanju	

[*N.B.*—The *r* throughout the negative is sometimes changed to *j*. E.g., *īvi siḍajaō*.]

The Negative Auxiliary formed from the base *man-*, may also receive the transition particles; *-j* is inserted between the base and the tense and personal endings, the vowel immediately following it being pronounced in a staccato fashion.

*Verbal Base: man-*.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu manjēnu īnu manjāi ianju manjēnju īri manjē	āmu manjāmu īru manjēru iaru manjēru īvi manjō
Past:	ānu manjātenu īnu manjāti ianju manjātenju īri manjāte	āmu manjātamu īru manjāteru iaru manjāteru īvi manjātu
IMPERATIVE:	manjā	manjātu
PARTICIPLES:		
Relative. Future:	manjāni	
Past:	manjāti	
HORTATIVE:	manjākanju	

Some other weak verbs also have in common use shortened negative forms with the transition particles, in which the consonantal part of the particle only is inserted immediately after the verbal base.

	<i>Future.</i>	<i>Past.</i>
E.g.,		
ahpa :	ānu ahtēnu, etc.	ānu ahtātenu, etc.
duhpa :	ānu duhtēnu, etc.	ānu duhtātenu, etc.
mehpa :	ānu mehtēnu, etc.	ānu mehtātenu, etc.
venba :	ānu venjēnu, etc.	ānu venjātenu, etc.

#### 4. COMPOUND TENSES WITH THE TRANSITION PARTICLES.

In the Compound Tenses for all verbs the transition particles are incorporated within the auxiliary, so that instead of *mai* and *mase* being used with the Present and Perfect Verbal Participles, the auxiliaries are *manjai* and *manjate* in the Affirmative and *siḍaraēnu* and *siḍaraātenu* in the Negative.

Using *sīva* as a type the full scheme of Compound Tenses is as follows :—

##### AFFIRMATIVE.

Present :	ānu sīpki manjai, etc., <i>I am giving to you, etc.</i>
Imperfect :	ānu sīpki manjate, etc., <i>I was giving to you, etc.</i>
Perfect :	ānu sīa manjai, etc., <i>I have given to you, etc.</i>
Pluperfect :	ānu sīa manjate, etc., <i>I had given to you, etc.</i>

##### NEGATIVE.

Present :	ānu sīpki siḍaraēnu, etc., <i>I am not giving to you, etc.</i>
Imperfect :	ānu sīpki siḍaraātenu, etc., <i>I was not giving to you, etc.</i>
Perfect :	ānu sīa siḍaraēnu, etc., <i>I have not given to you, etc.</i>
Pluperfect :	ānu sīa siḍaraātenu, etc., <i>I had not given to you, etc.</i>

From this scheme the Compound Tenses of all verbs may be made up.

[N.B.—A few expressions retain the transition particles even though the idea of transition to a first or second person has been somewhat lost or does not strictly need to be indicated.

E.g.,	pīju dīane, <i>the rain will fall (to us).</i>
	īra vētamu, <i>hit this (near me).</i>
	igdateru, <i>they threw down or away.]</i>

## 5. LIST OF IMPORTANT PARTS WITH TRANSITION PARTICLES.

The following list of important parts of representative verbs is given so that from it the conjugation of all verbs may easily be made up :—

The parts given are :—

1. 1st Person Singular Future Indicative.
2. 1st Person Singular Past Indicative.
3. Imperative Singular.
4. Future Relative Participle.
5. Hortative 3rd Person Singular Masculine.

(a) *First Conjugation : a Verbs.*

**paṇḍa**, to send.

<i>Affirmative.</i>	<i>Negative.</i>
1. paṇḍai (or paṇḍarai or paṇḍajai)	paṇḍaraēnu
2. paṇḍate	paṇḍaraātenu
3. paṇḍaramu (or paṇḍajamu)	paṇḍaraā
4. paṇḍani	paṇḍaraāni
5. paṇḍarapakanju	paṇḍaraākanju

(b) *Second Conjugation : pa Verbs.*

**jāpa**, to beg.

1. jātai	jātaraēnu
2. jātate	jātaraātenu
3. jātamu	jātaraā
4. jātani	jātaraāni
5. jātakanju	jātaraākanju

**lopka**, to nourish.

1. loktai	loktaraēnu
2. loktate	loktaraātenu
3. loktamu	loktaraā
4. loktani	loktaraāni
5. loktakanju	loktaraākanju

(c) *Third Conjugation : va Verbs.*

**giva**, to do.

1. giai	giaraēnu
2. giate	giaraātenu
3. giamu	giaraā
4. giani	giaraāni
5. giakanju	giaraākanju

(d) *Fourth Conjugation : ba Verbs.***nobga**, *to wash.*

1. nogdai	nogdaraēnu
2. nogdate	nogdaraātenu
3. nogdamu	nogdaraā
4. nogdani	nogdaraāni
5. nogdakanju	nogdaraākanju

**sōlba**, *to enter.*

1. sōdai	sōdaraēnu
2. sōdate	sōdaraātenu
3. sōdamu	sōdaraā
4. sōdani	sōdaraāni
5. sōdakanju	sōdaraākanju

**jelba**, *to pull.*

1. jejai	jejaraēnu
2. jejate	jejaraātenu
3. jejamu	jejaraā
4. jejani	jejaraāni
5. jejakanju	jejaraākanju

**ēṇba**, *to put forth the hand.*

1. ēṇdai	ēṇdaraēnu
2. ēṇdate	ēṇdaraātenu
3. ēṇdamu	ēṇdaraā
4. ēṇdani	ēṇdaraāni
5. ēṇdakanju	ēṇdaraākanju

**venba**, *to hear.*

1. venjai	venjaraēnu
2. venjate	venjaraātenu
3. venjamu	venjaraā
4. venjani	venjaraāni
5. venjakanju	venjaraākanju

**manba**, *to be.*

1. manjai	siḍaraēnu
2. manjate	siḍaraātenu
3. manjamu	siḍaraā
4. manjani	siḍaraāni
5. manjakanju	siḍaraākanju

## SECTION IV.

## THE MOTION PARTICLE -KA.

The particle -ka is used to express the idea of the motion "going" which precedes the action of the verb to which the particle is attached.

E.g., ānu mehkate, *I went and looked.*

Sometimes the addition of this particle may also indicate that the purpose of the "going" is contained in the action of the verb.

E.g., **ānu mehkate** may also mean "*I went to look.*"

The particle is added to the Indicative, Imperative and Relative Participles, of all tenses both Affirmative and Negative, but not to the Infinitive and the Verbal Participles. It is inserted between the verbal base and the tense and personal suffixes.

In the Affirmative the full particle **-ka** is used, but in the Negative this is reduced to **-k** in all verbs because the suffixes added to it all begin with a vowel. If the verb **mehpa**, *to look*, is taken as a type the mode of incorporating the motion particle in all the various verbal forms may be shown as follows:—

*Future Indicative :*

Affirmative : **meh + ka + i = mehkai**,  
*I will go and look.*

Negative : **meh + k + enu = mehkēnu**,  
*I will not go and look.*

*Past Indicative :*

Affirmative : **meh + ka + te = mehkate**,  
*I went and looked.*

Negative : **meh + k + atenu = mehkätenu**  
*I did not go and look.*

*Imperative :*

Affirmative : **meh + ka + mu = mehkamu**,  
*go and look.*

Negative : **meh + k + a = mehkä**,  
*do not go and look.*

*Future Relative Participle :*

Affirmative : **meh + ka + ni = mehkani**.

Negative : **meh + k + āni = mehkāni**.

*Past Relative Participle :*

Affirmative : **meh + ka + ti = mehkati**.

Negative : **meh + k + ati = mehkāti**.

*Hortative.*

Affirmative : **meh + ka + kanju = mehkakanju**,  
*let him go and look.*

Negative : **meh + k + akanju = mehkākanju**,  
*let him not go and look.*

*Conditional (Future Tense) :*

Affirmative : **meh + ka + teka = mehkateka or mehkataka**,  
*if (I) go and look.*

Negative : **meh + k + ataka = mehkātaka**,  
*if (I) do not go and look.*

*Causal* (Future Tense):

Affirmative: **meh + ka + naki = mehkanaki,**  
*because (I) shall go and look.*

Negative: **meh + k + anaki = mehkānaki,**  
*because (I) shall not go and look.*

The above is an outline of the verbal forms in which the motion particle is used. Other persons may, of course, be expressed by using the appropriate personal ending, and other tenses of the Conditional and Causal, by using the proper Relative Participle.

The motion particle is not used with every verb, but is only added to those verbs with which its particular significance of motion before action would have any meaning. But when it is used with a verb it may be added to all the above expressions of verbal action and be equally appropriate with any tense, person, number and gender.

E.g., **īru vīe mehkaderu gīna ?**  
*will you go and look, to-morrow ?*

**ēvi mehkatu,**  
*they went and looked.*

**āju mehkāsu,**  
*we shall not go and look.*

**mehkaṭu !**  
*go and look !*

**īnu paiṭi mehkateka sānjine ma,**  
*it would be a good thing if you went and looked at the work.*

A verb that has already incorporated the Transition Particle cannot receive the motion particle in addition ; some periphrasis must be used.

E.g., **eanju sajanai embane nīngi pūṇḍanenju,**  
*he will go and meet you there,*  
(lit. HAVING GONE he WILL MEET you there).

As certain modifications of the particle and its mode of attachment for the Simple Tenses are to be noted in the various conjugations, each conjugation will be considered in turn.

### 1. FIRST CONJUGATION : a VERBS.

For all verbs of this conjugation, the motion particle **-ka** is added to the verbal base plus the helping vowel **-i**, and then to the particle are suffixed the tense and personal endings. In the Negative the helping vowel is not lost as it is in the simple conjugation, but it is retained and the negative tense and personal suffixes are added to the motion particle. The motion particle is reduced to **-k** in the Future Tense of the Negative Indicative, but for all other parts the full form **-ka** is retained.

When the motion particle is added to any verb of the first conjugation, the verb is conjugated like **lāka, lākikai**, etc., the paradigm of which is given on the next page.



*First Conjugation with Motion Particles.*Type : *lāka*, to sacrifice.Verbal Base : *lāk-*. Infinitive : *lāka*.

## AFFIRMATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<i>ānu lākikai</i>	<i>āmu lākikanamu</i> <i>āju lākikanasu</i> <i>iru lākikaderu</i> <i>iaru lākikaneru</i> <i>ivi lākikanu</i>
Past :	<i>ānu lākikate</i> <i>inu lākikati</i> <i>ianju lākikatenju</i> <i>iri lākikate</i>	<i>āmu lākikatamu</i> <i>āju lākikatasu</i> <i>iru lākikateru</i> <i>iaru lākikateru</i> <i>ivi lākikatu</i>
IMPERATIVE :	<i>lākikamu</i>	<i>lākikaṭu</i>
PARTICIPLES :		
Relative.	Future : <i>lākikani</i> Past : <i>lākikati</i>	
HORTATIVE :	<i>lākikakanju</i>	

## NEGATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	<i>ānu lākikēnu</i>	<i>āmu lākikāmu</i> <i>āju lākikāsu</i> <i>iru lākikēru</i> <i>iaru lākikēru</i> <i>ivi lākikō</i>
Past :	<i>ānu lākikaātenu</i> <i>inu lākikaāti</i> <i>ianju lākikaātenju</i> <i>iri lākikaāte</i>	<i>āmu lākikaātamu</i> <i>āju lākikaātasu</i> <i>iru lākikaāteru</i> <i>iaru lākikaāteru</i> <i>ivi lākikaātu</i>
IMPERATIVE :	<i>lākikaā</i>	<i>lākikaātu</i>
PARTICIPLES :		
Relative.	Future : <i>lākikaāni</i> Past : <i>lākikaāti</i>	
HORTATIVE :	<i>lākikaākanju</i>	

[N.B.—The verb *ota*, to bring or fetch a person, is not usually conjugated without the motion particles, so that its regular principal parts are: *otikai*, *otikate*, *otki mangai* and *ota mangai*. The verb *surā*, to see, beside its regular form *surikai*, etc., has also an irregular form *sēkai*, etc. (*I will go and see*, etc.).]

## 2. SECOND CONJUGATION : pa VERBS.

For all verbs of this conjugation, except those verbs whose base ends in **-k**, the motion particle **-ka** is, in the Affirmative, added to the verbal base and then followed by the tense and personal suffixes. In the Negative, the particle is reduced to **-k**.

*Second Conjugation with Motion Particles.*

Type : **jāpa**, to beg.

Verbal Base : **jā-** Infinitive : **jāpa**.

## AFFIRMATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	ānu jākai	āmu jākanamu āju jākanasu īru jākaderu iaru jākaneru īvi jākanu
Past :	ānu jākate īnu jākadi ianju jākanenju īri jākane	āmu jākatamu āju jākatasu īru jākateru iaru jākateru īvi jākatu
IMPERATIVE :	jākamu	jākaṭu
PARTICIPLES :		
Relative.	Future : jākani Past : jākati	
HORTATIVE :	jākakanju	

## NEGATIVE.

INDICATIVE :	<i>Singular.</i>	<i>Plural.</i>
Future :	ānu jākēnu	āmu jākāmu āju jākāsu īru jākēru iaru jākēru īvi jākō
Past :	ānu jākātenu īnu jākāi ianju jākēnju īri jākē	āmu jākātamu āju jākātasu īru jākāteru iaru jākāteru īvi jākātu
IMPERATIVE :	jākā	jākāṭu
PARTICIPLES :		
Relative.	Future : jākāni Past : jākāti	
HORTATIVE :	jākākanju	

All verbs of the second conjugation are declined with the motion particles like *jāpa*, *jākai*, etc., that is the particle is added immediately after the verbal base, for all verbs, except for those verbs whose base ends in *-k*. For these the base receives a helping vowel *-i* before the insertion of the particle so as to avoid the conjunction of two "*k*" consonants, and the verbs are conjugated like *lāka*, *lākikai*, etc.

E.g., *lepka*, to break, the Important Parts of which are:—

- |                       |                     |
|-----------------------|---------------------|
| 1. <i>lekikai</i>     | <i>lekikēnu</i>     |
| 2. <i>lekikate</i>    | <i>lekikaātenu</i>  |
| 3. <i>lekikamu</i>    | <i>lekikaā</i>      |
| 4. <i>lekikani</i>    | <i>lekikaāni</i>    |
| 5. <i>lekikakanju</i> | <i>lekikaākanju</i> |

All Second Conjugation verbs with base ending *-k* are declined like *lepka*, *lekikai*, etc., when the motion particles are incorporated.

[N.B.—The verb *tapka*, to fetch, is only conjugated with the motion particles inserted, and is defective with the ordinary form of the particle in the simple tenses, *tapa*, to bring, being used in those tenses to supply the lack. Its principal parts therefore are: *tapka*, *takai*, *takate*, *tapki māngai*, *taksa māngai*. But the alternative forms *takisakai* and *takisakate*, etc., are in use.]

### 3. THIRD CONJUGATION: *va* VERBS.

For all verbs of this conjugation the motion particles are added immediately after the verbal base, which always ends in a vowel so that all the verbs are conjugated like *jāpa*, *jākai*, etc.

E.g., *kōva*, to reap, the Important Parts of which are:—

- |                     |                  |
|---------------------|------------------|
| 1. <i>kōkai</i>     | <i>kōkēnu</i>    |
| 2. <i>kōkate</i>    | <i>kōkātenu</i>  |
| 3. <i>kōkamu</i>    | <i>kōkā</i>      |
| 4. <i>kōkani</i>    | <i>kōkāni</i>    |
| 5. <i>kōkakanju</i> | <i>kōkākanju</i> |

and so for all Third Conjugation verbs.

The motion particle *-ka* in the verb *dīva*, to fall, is used idiomatically to mean to fall down from.

E.g., *eanju kuḍu rai dīkatenju*,  
he fell down from the wall.

### 4. FOURTH CONJUGATION: *ba* VERBS.

For all verbs of this conjugation, except those whose verbal base ends in *-g*, the motion particle is first modified to *-ga* (and *-g*, Negative), then added to the verbal base and then followed by the tense and personal suffixes. The conjugation of all these verbs may be gathered from the conjugation of *jāpa*, *jākai*, etc., only that *-g* must be substituted for *-k* in every part.

When the motion particle is inserted, the verbal base remains intact

and does not lose its final consonant, and wherever in the simple conjugation the tense and personal endings are irregular, they resume their regular form after the motion particle.

E.g., *trēba*, to travel, the Important Parts of which with Motion Particles are :—

- |                      |                   |
|----------------------|-------------------|
| 1. <i>trēgai</i>     | <i>trēgēnu</i>    |
| 2. <i>trēgate</i>    | <i>trēgātenu</i>  |
| 3. <i>trēgamu</i>    | <i>trēgā</i>      |
| 4. <i>trēgani</i>    | <i>trēgāni</i>    |
| 5. <i>trēgakanju</i> | <i>trēgākanju</i> |

*sōlba*, to enter, the Important Parts of which are :—

- |                      |                   |
|----------------------|-------------------|
| 1. <i>sōlgai</i>     | <i>sōlgēnu</i>    |
| 2. <i>sōlgate</i>    | <i>sōlgātenu</i>  |
| 3. <i>sōlgamu</i>    | <i>sōlgā</i>      |
| 4. <i>sōlgani</i>    | <i>sōlgāni</i>    |
| 5. <i>sōlgakanju</i> | <i>sōlgākanju</i> |

[All the verbs of this conjugation with verbal base ending in *l* are conjugated with motion particles like *sōlba*.]

*tinba*, to eat, the Important Parts of which are :—

- |                      |                   |
|----------------------|-------------------|
| 1. <i>tingai</i>     | <i>tingēnu</i>    |
| 2. <i>tingate</i>    | <i>tingātenu</i>  |
| 3. <i>tingamu</i>    | <i>tingā</i>      |
| 4. <i>tingani</i>    | <i>tingāni</i>    |
| 5. <i>tingakanju</i> | <i>tingākanju</i> |

[All the Fourth Conjugation verbs with bases ending in a nasal are conjugated with the motion particles like *tinba*.]

When the verbal base ends in *-g* the motion particle cannot be added immediately as it would bring *-k* and *-g* together, so a helping vowel *-i* is introduced before the particle is affixed, and the verb is conjugated like *lāka*, *lākikai*, etc.

E.g., *nobga*, to wash, the Important Parts of which are :—

- |                       |                     |
|-----------------------|---------------------|
| 1. <i>nogikai</i>     | <i>nogikēnu</i>     |
| 2. <i>nogikate</i>    | <i>nogikaātenu</i>  |
| 3. <i>nogikamu</i>    | <i>nogikaā</i>      |
| 4. <i>nogikani</i>    | <i>nogikaāni</i>    |
| 5. <i>nogikakanju</i> | <i>nogikaākanju</i> |

##### 5. CONJUGATION OF *manba* WITH MOTION PARTICLES.

As the auxiliary *manba*, to be, with the motion particles is constantly used in the compound tenses of all verbs, its conjugation is given separately.

*Conjugation of manba with motion particles.*

*Verbal Base: man-. Infinitive: manba.*

AFFIRMATIVE.

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu mangai inu mangadi ianju manganenju iri mangane	āmu manganamu āju manganasu īru mangaderu iaru manganeru ivi manganu
Past:	ānu mangate inu mangati ianju mangatenju iri mangate	āmu mangatamu āju mangatasu īru mangateru iaru mangateru ivi mangatu
IMPERATIVE:	mangamu	mangaṭu
PARTICIPLES:		
Relative.	Future: mangani Past: mangati	
HORTATIVE:	mangakanju	

NEGATIVE.

*Verbal Base: siḍ-.*

INDICATIVE:	<i>Singular.</i>	<i>Plural.</i>
Future:	ānu siḍḡenu inu siḍḡai ianju siḍḡenju iri siḍḡe	āmu siḍḡamu āju siḍḡasu īru siḍḡeru iaru siḍḡeru ivi siḍḡo
Past:	ānu siḍḡatenu inu siḍḡati ianju siḍḡatenju iri siḍḡati	āmu siḍḡatamu āju siḍḡatasu īru siḍḡateru iaru siḍḡateru ivi siḍḡatu
IMPERATIVE:	siḍḡamu	siḍḡaṭu
PARTICIPLES:		
Relative.	Future: siḍḡani Past: siḍḡati	
HORTATIVE:	siḍḡakanju	

[N.B.—The negative forms of *manba* are used:—

mangēnu, mangätenu, mangä, mangäni, etc.]

## 6. COMPOUND TENSES WITH MOTION PARTICLES.

When the motion particles are used with the compound tenses they are inserted into the auxiliary, and the regular verbal participles of the main verb are used as follows:—

Type: *lāka*, to sacrifice.

## AFFIRMATIVE.

- Present Tense: *ānu lākai mangai*,  
I am going to sacrifice.  
Imperfect Tense: *ānu lākai mangate*,  
I was going to sacrifice.  
Perfect Tense: *ānu lāka mangai*,  
I have gone and sacrificed.  
Pluperfect Tense: *ānu lāka mangate*,  
I had gone and sacrificed.

## NEGATIVE.

- Present Tense: *ānu lākai siḍḡenu*,  
I am not going to sacrifice.  
Imperfect Tense: *ānu lākai siḍḡatenu*,  
I was not going to sacrifice.  
Perfect Tense: *ānu lāka siḍḡenu*,  
I have not gone and sacrificed.  
Pluperfect Tense: *ānu lāka siḍḡatenu*,  
I had not gone and sacrificed.

## 7. ALTERNATIVE FORMS OF MOTION PARTICLES.

Alternative forms of the motion particles are in common use in which the particle *-ka* is lengthened to *-saka* in the Affirmative, and *-sak* in the Negative. This alternative form is used with all verbs of all the conjugations, except where the verbal base ends in a vowel. It is always preceded by a helping vowel *-i*, and with this assistance is added to the verbal base. Then to the lengthened particle are suffixed the tense and personal inflexions for Affirmative and Negative.

E.g., *lāka*, to sacrifice.

- |                         |                      |
|-------------------------|----------------------|
| 1. <i>lākisakai</i>     | <i>lākisakēnu</i>    |
| 2. <i>lākisakate</i>    | <i>lākisakātenu</i>  |
| 3. <i>lākisakamu</i>    | <i>lākisakā</i>      |
| 4. <i>lākisakani</i>    | <i>lākisakāni</i>    |
| 5. <i>lākisakakanju</i> | <i>lākisakākanju</i> |

*lepka*, to break.

- |                      |                     |
|----------------------|---------------------|
| 1. <i>lekisakai</i>  | <i>lekisakēnu</i>   |
| 2. <i>lekisakate</i> | <i>lekisakātenu</i> |
| 3. <i>lekisakamu</i> | <i>lekisakā</i>     |

- |                  |               |
|------------------|---------------|
| 4. lekisakani    | lekisakāni    |
| 5. lekisakakanju | lekisakākanju |

*mehpa, to look.*

- |                  |               |
|------------------|---------------|
| 1. mehisakai     | mehisakēnu    |
| 2. mehisakate    | mehisakātenu  |
| 3. mehisakamu    | mehisakā      |
| 4. mehisakani    | mehisakāni    |
| 5. mehisakakanju | mehisakākanju |

*nobga, to wash.*

- |                  |               |
|------------------|---------------|
| 1. nogisakai     | nogisakēnu    |
| 2. nogisakate    | nogisakātenu  |
| 3. nogisakamu    | nogisakā      |
| 4. nogisakani    | nogisakāni    |
| 5. nogisakakanju | nogisakākanju |

[N.B.—The negative auxiliary *siḍ* has no alternative motion particle forms.]

Second alternative forms of the motion particle are also in use with all verbs of the second conjugation, except with those verbs whose verbal base ends in a vowel. The particle *-ka* (*-k* in the Future Indicative Negative) is retained but it is preceded always by a helping vowel *-i*, and with this assistance added to the base. That is to say all the second conjugation verbs, except those that have verbal bases ending in a vowel, may follow the type *lepka, lekikai*, etc.

E.g., *vespa, to speak, tell.*

- |                |              |
|----------------|--------------|
| 1. vesikai     | vesikēnu     |
| 2. vesikate    | vesikaātenu  |
| 3. vesikamu    | vesikaā      |
| 4. vesikani    | vesikaāni    |
| 5. vesikakanju | vesikaākanju |

*ahpa, to hold.*

- |               |             |
|---------------|-------------|
| 1. ahikai     | ahikēnu     |
| 2. ahikate    | ahikaātenu  |
| 3. ahikamu    | ahikaā      |
| 4. ahikani    | ahikaāni    |
| 5. ahikakanju | ahikaākanju |

*nolpa, to ladle.*

- |                |              |
|----------------|--------------|
| 1. nolikai     | nolikēnu     |
| 2. nolikate    | nolikaātenu  |
| 3. nolikamu    | nolikaā      |
| 4. nolikani    | nolikaāni    |
| 5. nolikakanju | nolikaākanju |

## 8. SYNOPSIS OF REPRESENTATIVE VERBS WITH MOTION PARTICLES.

Verb.	Ordinary Form.	First Alternative.	Second Alternative.
<i>1st Conjugation :</i>			
lāka	lākikai	lākisakai	
<i>2nd Conjugation :</i>			
jāpa	jākai		
lepka	lekikai	lekisakai	
vespa	veskai	vesisakai	vesikai
brāṭpa	brāṭkai	brāṭisakai	brāṭikai
sāppa	sāpkai	sāpisakai	sāpikai
mehpa	mehkai	mehisakai	mehikai
ārpa	ārkai	ārisakai	ārikai
kuṛpa	kuṛkai	kuṛisakai	kuṛikai
alpa	alkai	alisakai	alikai
<i>3rd Conjugation :</i>			
kōva	kōkai		
<i>4th Conjugation :</i>			
trēba	trēgai		
nobga	nogikai	nogisakai	
sōlba	sōlgai	sōlisakai	
jelba	jelgai	jelisakai	
pāṇba	pāṅgai	pāṇisakai	
tinba	tingai	tinisakai	
manba	mangai	manisakai	



In this synopsis, only the first person singular future indicative affirmative is given, but from these representative forms all the verbs that receive the motion particles may be conjugated by substituting the appropriate tense and personal suffixes, affirmative and negative.

The following sentences illustrate some common usages of the motion particle :—

E.g., **isingi sikhēnu !**

*how shall I not go and give !*  
( = *certainly I will go and give* ).

**sēru rūa mangatenju,**  
*he had gone and ploughed.*  
( = *he has been to plough* ).

**āmu veska vēlene taksa siḍgataka ide paiti giva  
mūamu ma,**

*if we had not fetched the wood early on we should not now  
be able to do the work*

**eanju lāanii otki manganaki tāra bīra tōru gaṭaru  
dehane reha āi maneru,**

*his friends and companions are very pleased because he is  
on his way to fetch his bride.*

## CHAPTER VIII.

### VERBS.

#### PART III.—OTHER FORMATIONS.

This chapter includes the following sections :—

- I. Auxiliaries.
- II. Use of Participles and Infinitive.
- III. Intransitive, Transitive and Causative Verbs.
- IV. Various Modalities.

#### SECTION I.

##### AUXILIARIES.

The Kui language does not possess a system of auxiliary verbs like the English, “may,” “might,” “would,” “could,” “ought,” “must,” etc., and sometimes these ideas have to be expressed by a periphrasis.

E.g., **īnu ēra giteka sājine**,  
(lit. *it will be well if you do that*),  
*you ought to do that*.

But certain verbs that have in themselves complete and definite meaning are, beside their use as main finite verbs, sometimes used as auxiliaries. Of these **manba**, **āva** and **duhpa** are the commonest, but the verbs **sāva**, **sīva**, **inba**, **ispa** and **kūva** are also occasionally used as auxiliary verbs.

##### 1. THE USE OF **manba**.

The verb **manba** means *to have existence, to exist*, and so in its various usages may come to connote *to be, to be in a place, to be present or to remain*.

Its simple tenses are used regularly as the auxiliary in the compound tenses of all verbs and mean then simply *am, are, is, was, were*, etc.

E.g., **ānu lākai mai**,  
*I AM sacrificing.*

But when used as a finite, principal verb, **manba** may appear in all its tenses and then usually has its fuller significance of ‘*to be present*,’ ‘*to remain*,’ ‘*to exist*,’ etc.

E.g., **ānu mai**,  
*I am here.*

**emba manja masenju,**  
*he had remained there.*

**māke manjamu,**  
*stay with us.*

**pēnu manenju,**  
*God exists.*

**āmu ē idu tani manji manamu,**  
*we are lodging in that house.*

Often where in English some part of the verb "to be" appears, the Kui verb **āva**, *to become*, is used rather than **manba**.

## 2. THE USE OF **āva**.

The verb **āva** means *to become*, and so may also connote simply *to be*, as the result of "becoming," and *to happen*.

It is never used as an auxiliary to form the compound tenses of verbs, that duty being reserved exclusively for **manba**; but it may be used in effect as an auxiliary to give verbal force to some nouns, adjectives, adverbs and onomatopoeic expressions.

E.g., **bikali āva**, *to be sorrowful.*  
**reha āva**, *to be joyful.*

Any tense or part of **āva** may appear.

E.g., **eanju tāra taḍi nōmeri āi manara puseka dehane bikali ānenju**,  
*he will be very troubled when he knows that his mother has fever.*

In this way **āva** is used for the simple verb *to be* rather than **manba**, where the latter would have its fuller connotation of *to exist* or *remain*.

E.g., **pēnu lāloki gaṭanju ātaki mṛhengani ṛōi taa pihnenju**,  
*because God is merciful He will forgive the sins of men.*

If **manaki** were used in this example instead of **ātaki**, the causal clause would mean, "because God, the merciful one, exists."

As an extension of the auxiliary use of **āva**, the idea of "necessity" is expressed by adding **āne** (3rd Person Singular Neuter Future Indicative of **āva**) to the infinitive of the main verb.

E.g., **ē kṛaḍi tini vīva āne**,  
(lit. *there will be a shooting that tiger*),  
*that tiger must be shot (or, ought to be shot).*

The negative **āē** is used in the same way.

E.g., **i ṛujuri gaṭi sōru nāmba āē**,  
*this steep hill must not be climbed.*

When a subject of the infinitive is expressed, the infinitive is usually followed by **tangi** or **tingi**.

E.g., *āmu kūi katta grāmba tangi āne,*  
*we ought to learn the Kui language.*

*āva* is, of course, constantly used not only as an auxiliary but as the principal verb with complete meaning in itself, and then it usually connotes *to happen* or *to become*.

E.g., *ana āte ?*  
*what happened ?*  
*eanju rājenju ātenju,*  
*he became king.*

### 3. THE USE OF *duhpa*.

*duhpa* is an auxiliary verb with the general meaning of *may* or *might* and behind its usages lies somewhat of the significance of doubt and hypothesis.

It is used in the following ways:—

#### (a) *To express "may" or "might."*

The simple tenses of *duhpa* are used with appropriate verbal participles of a main verb to express the subjunctive "may" or "might."

E.g., *ānu ira gipki duhi gina ?*  
*may I be doing this ?*  
*eanju vāja duhnenju,*  
*he may have come.*  
*earu dapa katta vessa duhteru,*  
*they may (or might) have told lies*  
*īnu emba siḍa duhāi,*  
*you may not be there.*

#### (b) *To express a hypothesis.*

The future of *duhpa* with the appropriate verbal participle of a main verb may express a hypothesis.

E.g., *vīe īseka āmu boheri kahai duhnamu,*  
*to-morrow at this time we may be playing tops.*  
*īru soḡori tini meha duhderu,*  
*you may have seen a cart.*

#### (c) *To express a polite command.*

The imperative of *duhpa* with the perfect verbal participle of a main verb, is used to express a polite command.

E.g., *īru ōmba koksa duhdu !*  
*you may sit over there.*  
*nāi bortono sīa duhtamu !*  
*would you mind giving me my wages.*

(d) To express "continued action."

Any tense and mood of **duhpa** may be used with the present verbal participle of a main verb to express "continued action."

E.g., **ānu ʀohona eanii inji duhpi mai,**  
*I am always saying to him.*

**ē kōḍi dīna gāri gossa tangi gepkai duhne,**  
*that cow keeps on running off to the forest everyday.*

**īnu vriski duhmu,**  
*you go on writing.*

**āmu mīngi ʀohona negi vespi duhpi manjatamu**  
**ēakive īru venjāteru,**  
*we were always speaking fair to you but you did not listen.*

(e) To express customary happening.

The future of **duhpa** may be used with the present verbal participle of a main verb to express customary happening or action.

E.g., **pīju ḍeli tani pīju vāi duhne,**  
*the rain generally comes in the rainy season.*

#### 4. THE USE OF **sāva** AS AN AUXILIARY.

With characteristic exaggeration the Kui people use the verb **sāva**, to die, in a number of idiomatic phrases where in English the simple auxiliary "to be" would be sufficient.

E.g., **ānu saki sāi mai,**  
(lit. *I am dying of hunger*),  
*I am hungry.*

**ānu sāi mai.**  
*I am ill.*

**ēski sāva,**  
*to be thirsty.*

**pāgi pāgi sāva,**  
*to be pugilistic.*

**silā sāva,**  
*to be quarrelsome.*

#### 5. THE USE OF **sīva** AS AN AUXILIARY.

The verb **sīva**, to give, is sometimes used in a semi-colloquial manner as an auxiliary verb following the perfect verbal participle of a main verb. Any tense or person of **sīva** may be used, though it is more common in the future indicative affirmative. The initial consonant **s** is usually changed to **j** in accordance with the euphonic law of the permutation of an initial surd consonant (Chap. I, § II, 4), and the vowel **ī** is often shortened.

E.g., **eanju ide vessa jinenju,**  
*he will speak now.*

Often this use of *sīva* indicates that the action of the main verb is done on behalf of another.

E.g., *eani gēlu inu kōḍinga ḍūsa jimu,*  
*you drive the bullocks for him.*

If the action of the main verb is on behalf of a first or second person, singular or plural, the Transition Particle is inserted in the auxiliary.

E.g., *ānu nī sinḍa oska jāte,*  
*I sewed your cloth for you.*

#### 6. THE USE OF *inba* AND *ispa* AS AUXILIARIES.

The verb *inba*, to say, and its causative *ispa*, to cause to say, are often used as auxiliaries to give verbal force to nouns and adjectives and onomatopoeic expressions, which are very numerous.

E.g., *kari inba,* to be healed.  
*kari ispa,* to heal.  
*jili inba,* to be cool.  
*ōpu inba,* to be sultry.  
*kiri inba,* to turn oneself round.  
*kiri ispa,* to turn something round.  
*julu julu inba,* to twinkle.  
*brō brō inba,* to buzz.

When the word preceding *inba* or *ispa* ends in an *-i*, this final vowel is often combined with the initial vowel of the verb.

E.g., *karinba,* to be healed.

Any tense and any part of *inba* and *ispa*, affirmative or negative, may be used in this auxiliary construction.

The conditional of *inba* is commonly used as an auxiliary in conditional clauses. The main verb which would usually be expressed by its conditional form is put into the indicative mood of the appropriate tense, and the conditional is indicated by *iseka*, if it is said, which follows the main verb and completes the conditional clause.

E.g., *eanju lāanii otisakanenju iseka tāra nāju taka dehane reha āneru,*  
*if he fetches home his bride his village folk will be delighted.*

#### 7. THE USE OF *kūva* AS A NEGATIVE AUXILIARY.

The verb *kūva*, to refuse, is very commonly used in a way that approaches a negative auxiliary. Its denotation of definite refusal is sometimes so modified that it practically expresses the mere negative and little more.

E.g., *eanju kōḍinga ānga kūtenju* may mean *he refused to mind the cows*; or almost, *he did not mind the cows*.

*kūna*, the singular imperative of *kūva*, is used idiomatically as the equivalent of the negative command "don't," especially when that is practically an interjection.

E.g., **embangi nī maronii paṇḍa kūna,**  
*don't send your daughter there.*

## SECTION II.

### SYNTACTICAL USE OF PARTICIPLES AND INFINITIVE.

#### A. THE RELATIVE PARTICIPLES.

As the Kui language has no relative pronouns or relative adverbs, the Relative Participles take their place and express the equivalents of English Adjectival and Adverbial clauses beginning with, "who," "which," "that," "when," "where," "while," etc., as well as other dependent phrases. These participles retain their full verbal force and are able to express any tense, to govern an object, be qualified by an adverb or governed by a subject. They may be used in an absolute, or uncompounded state, or they may be compounded with gender and number suffixes and with time suffixes.

##### 1. *Relative Participles used in an Uncompounded State.*

(a) As the equivalent of an *Adjectival Clause*.

E.g., **ō vāi mani lāa ī paṭi gine,**  
*that girl WHO IS COMING will do this work.*  
**īri nāi ḍōsa masi baha,**  
*this is the place THAT I SLEPT IN.*

(b) As the equivalent of an *Adverbial Phrase or Clause of Manner*.

E.g., **sāni ḍehngi kūritenju,**  
*he fell AS ONE DEAD.*

(c) As the equivalent of an *Adverbial Phrase or Clause of Time*

E.g., **mrīmi ganḍi lāka tuhti beōṭi kūinga kōru lāka**  
**tangi ṭōṇḍiteru,**  
*AFTER GIVING UP the meriah sacrifice the Kui people began to*  
*sacrifice buffaloes.*

**ānu ī dina tangi vāja siḍati vēlene eanju gāri**  
**ātenju,**  
*he was born BEFORE I CAME to this country.*

(d) As the equivalent of an *Adverbial Phrase or Clause expressing "purpose."*

E.g., **iskuli mīḍaka klārna puni ḍehngi grāppa gaṭanju**  
**kēronḍi ronḍa vestenju,**  
*the teacher related a story so that the school children might*  
*clearly understand.*

[N.B.—The Relative Participles in (b), (c), and (d) are equal to Verbal Nouns.]

2. *Relative Participles used in a Compounded State.*

(a) Compounded with gender and number suffixes as the equivalent of an *Adjectival Clause*.

E.g., *ketanga řūa masaru nāṭoki saseru,*  
*the men WHO HAD BEEN PLOUGHING the fields went home.*

Any case, number, and gender may be expressed in this use of the participle.

E.g., *ē vaski manaskangi prāṅga sīkamu,*  
*go and give the rice to those women WHO ARE COOKING.*

(b) Compounded with the Neuter Accusative Singular suffix as the equivalent of an *Adverbial Phrase or Clause*.

E.g., *nāi vāi masara tanu sūratenju,*  
*he saw me coming (lit. my WAS COMING).*

The subject of the participle is put into the Genitive case.

(c) Compounded with the Neuter Dative Singular suffix as the equivalent of a *Comparative Phrase or Clause*.

E.g., *nī dīna takari kuiṭi nī kāla prohnarariki nī sāva nīṅgi sājine,*  
*it would be better for you to die THAN TO WAGE war against your countrymen.*

Note that the dative is usually a lengthened form, as *prohnarariki* above.

(d) Compounded with the Time suffix *-ava* (or *-avani*) as the equivalent of an *Adverbial Clause of Time*.

E.g., *paheria saji masava āmu dehane poṭaṅga vīpki-tamu,*  
*we shot a number of birds WHILE WE WERE on the way.*  
*purti plītava řai ihingi āte,*  
*it has been so FROM THE FOUNDATION of the earth.*

If the subject of the participle is different from the subject of the principal verb it must be expressed and is generally put into the genitive case, though to avoid ambiguity the nominative case may be used.

E.g., *eanju kōṛu tini katinavani gule taka ēra mīnjineru,*  
*as he cuts down the buffalo all the people will rush upon it.*

In all the uses of the Relative Participles the participial phrase always precedes the principal clause upon which it depends.

## B. THE PERFECT VERBAL PARTICIPLE.

Besides its regular use in the compound tenses of all verbs, the Perfect Verbal Participle forms the base for certain adverbial and conjunctive expressions which will be termed respectively adverbial participles and conjunctive participles.



1. *Adverbial Participles.*

These are formed by changing the final *-a* of the Verbal Participle to *-i*. The resultant form is used as an adverb of manner qualifying a verb, and yet it retains verbal force, since it may itself be qualified by an adverb and may govern an object. It is therefore appropriate to call it an Adverbial Participle. When used in a sentence it is often reduplicated.

E.g., *mīḍaka degi degi saseru*,  
*the children went RUNNING away.*

*degi* is the Adverbial Participle of the verb *dega*, *to run*, and the sentence would be rendered literally, *the children running, running went*. The Adverbial Participles in the examples below are, *ṛīi* from *ṛīva*, *to weep*; *ḍōsi* from *ḍōpa*, *to lie down*; *nisi* from *nisa*, *to stand*; *sliksi* from *slipka*, *to pluck*; *saji* from *salba*, *to go*; and *tasi* from *tapa*, *to bring*.

*jāpa gaṭanju dehane ṛīi ṛīi jātatenju*,  
*the beggar asked alms of me with much WEEPING.*

*kāḍu lenga masanju ḍōsi nisi sajanai tāpeki etenju*,  
*the man who had broken his leg, got along by alternately*  
*LYING DOWN AND RISING UP, and so reached his house.*

*kūḍi temanga sliksi sliksi kōteru*,  
*they reaped the paddy by PLUCKING OFF the ears.*

*saji manumu*,  
*be GOING (go on your way).*

*bōga tasi vāi manenju*,  
*he is coming, BRINGING the basket.*

[N.B.—*tasi* in the above example is formed from the Perfect Verbal Participle of *tapa*, *to bring*, and this construction must be distinguished from the use of the verbal base with *vāva*. See Chap. VIII, § IV, 3.]

In some districts the Adverbial Participle ends in *-e* rather than *-i*.

E.g., *eanju ṛīe ṛīe degitenju*.  
*he ran away CRYING.*

2. *The Adverbial Participle inji.*

The adverbial participle of *inba*, *to say*, or, *be articulate*, is *inji*, formed by changing the final consonant of the Perfect Verbal Participle to *-i*.

*inji* is used, almost as inverted commas are used, to mark the words spoken in conversation or in a speech reported by means of the vivid construction, where the actual words of the speaker are repeated. It is placed at the conclusion of the spoken words and followed by some finite verb in the indicative mood signifying speech, thought, intention or some psychological process, such as *vespa*, *to tell* or *to speak*; *venba*, *to hear*, *to listen*, or *to ask*; *plāpa*, *to converse* or *to ask*; *ēlu giva*, *to think*; *reha āva*, *to be glad*, etc.

No such construction as *Oratio Obliqua* exists in Kui, but whenever speech or thought is reported the actual words spoken or thought are quoted and the end of the quotation marked by *inji*, followed by a principal verb. The verb *inba*, *to say*, may itself be the principal verb; it is then used in the indicative mood and not preceded by *inji*.

E.g., *eanju tāra mrīenii*, "Inu rūva tuhanai nātoki salumu,"  
*inji vestenju*; *eakive mrīenju*, "Aē, āba, ī keta  
*ronḍa ānu vēlene nepi*," *isenju*,

*the man told his son to leave the ploughing and go home, but  
 the son said that he would finish the field first.*

"*Krīka mananju venakanju*," *inji Jisu vestenju*,  
*Jesus said*, "*He that hath ears let him hear.*"

"*Ide sena kṛāḍi vāne*," *inji plāmba gaṭanju ēlu gipki  
 masenju*,

*the hunter was thinking*, "*Now, perhaps, the tiger will come.*"

"*Gule dīna kuiṭi ānu pōno gii*," *inji rājenju ēlu gitenju*,  
*the king thought that he would hold sway over all the country.*

"*Gāpsi basari tingi nāi kūḍinga enu, ēraṛiki ānu oṭe  
 saki sāenu*," *inji keta nēḍa gaṭanju dehane reha  
 ātenju*,

*the farmer was overjoyed because he had enough paddy for many  
 years and so would not hunger again.*

Sometimes the words of conversation, or reported speech, are prefaced by the indicative of a verb to "speak," "ask" or "think," without the use of *inji*, and this construction is more convenient when the words spoken are lengthy. Some appropriate part of the Indicative of *inba* usually follows the words spoken, to mark their completion.

E.g., "*Māma tōki saji vīe?*" *inji tanji lāanii plātenju*.

*Tānu veste*, "āē, āba, ānu keta kāma gikai," *ise*,  
*the father asked the young woman*, "*Are you going to your  
 uncle's to-morrow?*" "*No, father*," *she replied*, "*I shall go  
 and work in the fields.*"

*Jisu tāra grāmba gaṭarii vestenju*, "*I ūja manari gēlu  
 nāndi jēḍa nōva manjane; ānu eari sake paṇḍa  
 tangi reha āi siḍenu*," *isenju*,

*Jesus said to his disciples*, "*My heart yearns over this com-  
 pany of people; I do not wish to send them away hungry.*"

### 3. Conjunctional Participles.

These are formed by adding to the Perfect Verbal Participle one or other of the following suffixes:—

-nangaṭi.

-nanga.

-naika.

-naiṭi.

-nai.

-na.

**nangaṭi** is an adverb meaning "formerly," and may be the original and earliest form of the suffix from which all the others have come by a gradual process of reduction. All the forms are in use to-day, but perhaps **-nanga** and **-nai** are most common.

If the verb **tāka**, *to walk*, is used as a type, then these suffixes added to the Perfect Verbal Participle form the following range of Conjunctional Participles:—

**tākanangaṭi.**  
**tākananga.**  
**tākanaika.**  
**tākanaiṭi.**  
**tākanai.**  
**tākana.**

They all have the same meaning, which may roughly be expressed as "having walked."

The Conjunctional Participles of verbs of other conjugations are formed quite regularly in the same way.

E.g., **leksanangaṭi**, etc., *having broken.*  
**gianangaṭi**, etc., *having done.*  
**unjanangaṭi**, etc., *having drunk.*

The negatives of the Conjunctional Participles are formed by adding the suffixes **-arange** or **-araa** to the verbal base (not to the perfect verbal participle). Both suffixes are in general use and they have the same meaning, though **-araa** is probably more common. The following are some typical negative participles:—

**tākarange** or **tākaraa**, *not having walked.*  
**sūrarange** or **sūraraa**, *not having seen.*  
**lekarange** or **lekaraa**, *not having broken.*  
**eharange** or **eharaa**, *not having saved.*  
**siarange** or **siaraa**, *not having given.*  
**sāarange** or **sāaraa**, *not having died.*  
**salarange** or **salaraa**, *not having gone.*  
**tinarange** or **tinaraa**, *not having eaten.*  
**siḍarange** or **siḍaraa**, *not being, or not having been.*

The conjunctional participles, affirmative and negative, are used in order to avoid the constant occurrence of finite verbs in short simple sentences. Instead of using a finite verb in the indicative followed by the conjunction **enga**, *and*, the significance of a verb's action is carried over from one clause into the next and connected with it by using the conjunctional participle formed from the verb's perfect verbal participle (or verbal base, if negative).

E.g., **krāḍi vīanai eanju degitenju**,  
*he shot the tiger and ran away.*

The effect of this construction is, somewhat similar to the English participial phrase "having done," but it has a wider use, for it may join together activities that synchronise, as well as those that precede and succeed each other.

E.g., *teki dūsanai lāa vāi mane,*  
*the girl is coming carrying a pot on her head.*

In this way the conjunctive participle incorporates its verbal significance into the clause that follows, adding it, in a sense, to the finite principal verb of the sentence, so as to modify, qualify, or extend its meaning. This is true also of the negative participles.

E.g., *laha āaraa rohna negi paiṭi gipki manenju,*  
*he always works well without being lazy.*

The conjunctive participle retains its verbal force. It can have subject and object and be qualified by an adverb, and it takes the final position in its own clause. The clause containing the conjunctive participle may often be constructed just as if the verb were in the indicative, with its full complement of subject, object, adjective, adverb, etc. Sometimes two or three conjunctive participles are introduced into one sentence. Then if desired, variation is obtained by using alternative suffixes, but the sentence becomes involved and cumbersome if more than two or three such participles are used.

E.g., *āmu peda ṛai sōru nāmbananga deri gossa tangi*  
*sōljanaika kṛāḍi tini ḍaṇḍe vianai dehane reha ṛai*  
*oṭe vṛētamu,*  
*we climbed the mountain with some difficulty and penetrating*  
*the dense forest soon shot the tiger and returned with great*  
*rejoicings.*

Two co-ordinate clauses having the same subject are often joined together by repeating the verbal action of the first clause in the beginning of the second, using the conjunctive participle for the purpose.

E.g., *earu tāpeki sajanai ēju uṭeru, ēju unjanai ḍōteru,*  
*they went home and had a meal and then lay down to rest.*

[N.B.—The verb *serṇba*, to be ripe, has an irregular negative participle, viz. *serāraa*. All other conjunctive participles, affirmative and negative, are regular.]

### C. THE INFINITIVE.

The Infinitive may be regarded as a verbal noun without gender, number and case inflexion. It may therefore be used as a noun retaining verbal force or again as a verb retaining something of substantival force. When the Infinitive, therefore, is used as a noun or adjective it may still be governed by a subject or govern an object or be qualified by an adverb. When it is used as a verb, it may be cast into the dative case by the use of the postposition "*tangi*" or "*tingi*."

The Infinitive may be used in the following ways:—

#### 1. As a Noun.

The Infinitive used as a noun may be itself the subject of a clause or sentence, or it may be the object of a finite verb.

E.g., *mī bahta tinba mane gina?*

(lit. *is there any FOOD with you?*),  
*have you any food?*

*ketanga rūva, plahanga uha, enga kūdinga kōva,*  
*ivi gule tāsā gaṭani paṭi,*  
the PLOUGHING of fields, PLANTING of seedlings, and REAPING  
of paddy is all the work of the farmer.

*iru pēnu tini gegdeka eanju ehpa, punba enga*  
*nīmba sianenju,*  
if you believe in God, He will give you SALVATION, UNDER-  
STANDING and LIFE.

*niju neginanga sōlba ḍehingi eani nipi nēramu,*  
rub his shoulder so that the oil may sink in well (lit. like a  
GOING IN nicely),  
(or more idiomatically rub the oil well into his shoulder).

*earu nātōki vājanai tinba uṇba gīteru,*  
they came home and had a meal,  
(lit. made an EATING and DRINKING).

## 2. As a Noun of Agency with *gaṭanju*, *gaṭari*, etc.

The Infinitive as a noun is compounded with the appellative forms *gaṭanju*, *gaṭari*, *gaṭaru*, *gaṭai* and their oblique cases, and such combinations constitute nouns of agency, or descriptive nouns.

E.g., *pāṇba gaṭanju,*  
*a wealthy man.*

*kōḍinga ānga gaṭanju,*  
*a herdsman.*

*punba gaṭari,*  
*a wise woman.*

[N.B.—The Infinitives here become nouns with the assistance of the appellative auxiliaries, but they may be translated by adjectives in English.]

## 3. As an Adjective.

In the same way as many Kui nouns are used sometimes as adjectives, so some Infinitives may be used as adjectives.

E.g., *uṇba siḍru,*  
DRINKING water.

*ḍōpa iḍu,*  
a SLEEPING house (i.e. a bedroom).

## 4. As a pure Infinitive.

As a pure Infinitive it is used to complete the meaning of a finite verb and is usually followed by *tangi*, *to*.

E.g., *vīa masi krāḍi ḍega tangi ḍunjite,*  
the tiger that had been shot started TO RUN AWAY.

**kālu sōsa mananju negi kabari giva mūēnju,**  
*a drunken man is unable TO DO good work.*

**sekoni nāju tani ēri lohpa tangi mrihai siḍe,**  
*she does not settle down TO LIVE in a distant village.*

[N.B.—The infinitive used with parts of **mūpa**, *to be able*, does not usually take the postposition **tangi**.]

#### 5. *As an Expression of Purpose.*

The Infinitive used as a pure infinitive quite commonly expresses the purpose of the finite verb's action. It is usually followed by **tangi** or **tingi**, *to, for, in order to*.

E.g., **sēru rūva tangi eanju koju klāpa ḍehingi ningi-**  
**tenju,**

*he got up about cock-crow IN ORDER TO PLOUGH.*

**negi veska dahpa tangi sōru tini nāmbai maneru,**  
*they are climbing the hill TO SEEK for good wood.*

**kūḍinga vihpā tingi klai tahpi manenju,**  
*he is clearing a threshing floor FOR THRESHING paddy.*

[N.B.—The Infinitive, as in the last example, often expresses what would be a Gerund in English.]

#### 6. *As a Conjunctional Expression.*

The Infinitive followed by the emphatic particle **-ne** is used, like the conjunctional participles connected with the perfect verbal participle, to mark the connection between two clauses either co-ordinate or subordinate. This conjunctional use of the Infinitive always represents an action or happening that is previous to the action of the main clause that follows. Its subject also is different from the subject of the main clause. In this way this construction resembles the Latin Ablative Absolute.

E.g., **vēla srohpāne sūkanga gule lūmbinu,**  
*when the sun rises the stars all disappear,*  
 (lit. *the sun having risen the stars all disappear*).

**tānu tāpeki vāvane tāra kūṛa vaha vajite,**  
*after he came home his wife cooked the food.*

Two co-ordinate clauses having different subjects are often joined together by repeating the verbal action of the first clause at the beginning of the second, using the infinitive of that verb followed by the conjunctional infinitive **givane**.

E.g., **kūṭa gaṭanju koju ronḍa lākinenju, lāka givane gule taka**  
**siḍru mīkaneru,**

*the priest sacrifices a hen and then all the people go to bathe.*

#### 7. *As a Temporal Expression.*

The Infinitive is sometimes followed immediately by an adverb of time and expresses the equivalent of a temporal clause or phrase.

E.g., *eanju tāra nāju tangi e pa ḍa nḍe sodi pōktenju,*  
*he spread the news AS SOON AS HE REACHED his village.*  
*kōḍinganii sōṛpa vēlene, kōḍi iḍu vēgamu,*  
*BEFORE YOU PUT IN the cows, thatch the cowshed.*

### 8 The Infinitive ending in -onḍi.

An alternative Infinitive form exists which ends in -onḍi, instead of -a.

E.g., *pāgonḍi = pāga, to fight.*  
*mehponḍi = mehpa, to look at.*  
*āvonḍi = āva, to become.*  
*uṇbonḍi = uṇba, to drink.*

This form is used, occasionally in some districts and more commonly in others, as a verbal noun or gerund in the dative case.

E.g., *kūeri ī ḍānju kōvonḍi taa pīju vāātaki ide ṭukna kōva*  
*āā side,*  
*the millet that should have been reaped this month (lit. that was*  
*for reaping this month) has not been reaped because the rain*  
*did not come.*

*mrahnū ḍēga kaju kohponḍi āte,*  
*the branch of the tree is as high as one can stretch up the hand*  
*(lit. is to the stretching up of the hand).*

The ending -onḍi is added exactly as -a is added, that is to say, to the verbal base in the First Conjugation, and to the verbal base plus -p, v, or b in the Second, Third and Fourth Conjugations respectively.

## SECTION VIII.

### INTRANSITIVE, TRANSITIVE AND CAUSATIVE VERBS.

All Kui verbs are either Intransitive or Transitive. The latter govern an object, direct or indirect, but the former do not. With a large number of verbs there is nothing about their structure that determines whether they are intransitive or transitive, for verbs of both kinds appear in all four conjugations. But there are certain verbal roots upon which are built up, by the addition of different formative endings, distinctive intransitive and transitive forms closely related to one another.

E.g., Verbal Root, *ni-*.

Intransitive: *ninga, to rise.*

Transitive: *nīpka, to raise.*

Verbal Root, *tō-*.

Intransitive: *tōnja, to appear.*

Transitive: *tōspa, to show.*

Verbal Root, *sā-*.

Intransitive: *sāva, to die.*

Transitive: *sāppa, to kill*

In all such verbs the Transitive form is the Causative of the Intransitive form. As in the above illustrations *nipka* means *to cause to rise*, and so *to raise*; *tōspa* means *to cause to appear*, and so *to show*; while *sāppa* means, *to cause to die* and thus *to kill*.

Not only is this so between certain related intransitives and transitives, but some transitive verbs have corresponding forms of an added or extra-transitive nature which are their causatives.

E.g., Verbal Root, *grā-*.

Transitive: *grāmba*, *to learn*.

Extra-Transitive: *grāppa*, *to teach*.

*grāppa* means *to cause to learn* and is the causative of *grāmba*.

It cannot, however, be said that Causative Verbs may be formed from Intransitive or Transitive Verbs, in the sense that by applying certain rules causatives can be fashioned from any non-causative form. There are certain causative verbs (either transitive or extra-transitive) extant and their number cannot be increased at will. But causatives have special structural peculiarities that connect them with and distinguish them from their corresponding non-causatives and these structural peculiarities are determined by definite euphonic laws.

The special nature of the Causative Verbs may be expressed thus:—

- (a) The verbal base of all causatives ends in a surd consonant which corresponds to the usually sonant consonant of the non-causative form.
- (b) All causative verbs belong to the Second Conjugation (*pa* Verbs).

The relationship that exists between the non-causative verbs (intransitive and transitive) and their corresponding causatives (transitive and extra-transitive) must be considered in each of the four conjugations.

#### 1. THE FIRST CONJUGATION (a VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

All verbs of this conjugation that have corresponding causatives have verbal bases that end in a sonant consonant. In the causatives this sonant is changed to its corresponding surd, and if the sonant be nasalized the nasal is lost; *-nd* however is changed to *-s* in accordance with the law noted in Chapter I, Section II, 6 (b), i.e. the *d* is changed to *t* which in turn changes to *s*, and the nasal is lost. The verb *puha*, *to get wet*, having a verbal base ending in an aspirate, does not change the aspirate in its corresponding causative.

After the change in the verbal base ending, the semi-formative addition *-pa* is suffixed and the causative becomes a verb of the Second Conjugation.

The following is a list of some non-causative verbs of the First Conjugation which have corresponding causative forms:—



## (a) Verbal Base ending in -g.

## Non-Causative.

ēga,	to be open
jūga,	to suffer
kōga,	to be small
mūga,	to be complete
rāga,	to be worn away
ūga,	to be stripped off

## Causative.

ēpka,	to open
jūpka,	to afflict
kōpka,	to reduce
mūpka,	to complete
rāpka,	to wear away
ūpka,	to strip off

## (b) Verbal Base ending in -ng.

## Non-Causative.

dīnga,	to burst into flame
drūnga,	to swing (intrans.)
kṛēnga,	to shake (intrans.)
lēnga,	to be broken
mīnga,	to turn over (intrans.)
mrānga,	to be hidden
mrunga,	to be torn
ninga,	to rise
pānga,	to be split
plānga,	to cover up
	to be a covering
plunga,	to be breached
ponga,	to be spill
pōnga,	to be sounded abroad
prenga,	to crack (intrans.)
prunga,	to be broken off
	to be decided
rānga,	to be broken in half
renga,	to be broken in half
slinga,	to be plucked
sringa,	to be unloosed
tlānga,	to rise and fall
tronga,	to roll (intrans.)
vānga,	to leak
	to be poured out
vēnga,	to be stretched out
vringa,	to fall to pieces

## Causative.

dīpka,	to set light to
drūpka,	to swing (trans.)
kṛēpka,	to shake (trans.)
lēpka,	to break
mīpka,	to turn over (trans.)
mrāpka,	to hide
mrupka,	to tear
nīpka,	to raise
pāpka,	to split
plāpka,	to cover one thing over
	another
plupka,	to breach
popka,	to spill
pōpka,	to sound abroad
prepka,	to crack (trans.)
prupka,	to break off
	to decide
rapka,	to break in half
repka,	to break in half
slīpka,	to pluck
sripka,	to unloose
tlāpka,	to toss
tropka,	to roll (trans.)
vāpka,	to pour out
vēpka,	to stretch forth
vripka,	to pull to pieces

## (c) Verbal Base ending in j.

## Non-Causative.

aja,	to be frightened
ēja,	to be separate from
tija,	to awake (intrans.)
ūja,	to come together

## Causative.

aspa,	to frighten (usually aspa giva)
ēspa,	to separate
tispa,	to wake up (trans.)
ūsapa,	to bring together

## (d) Verbal Base ending in -nj.

Non-Causative.	Causative.
ḍunja, to start forth	ḍuspa, to thrust forth
genja, to be separate	gespa, to separate
kṛinja, to dream	kṛispa, to cause to dream
nenja, to be full	nespa, to fill
pinja, to rebound	pispa, to cause to rebound
	to burst
ṛānja, to marry	ṛāspa, to join together in marriage
rōnja, to be level	rōspa, to level
tōnja, to appear	tōspa, to show

## (e) Verbal Base ending in -ḍ.

Non-Causative.	Causative.
aḍa, to be joined to	aṭpa, to join to
brāḍa, to be scattered (news)	brāṭpa, to scatter
brōḍa, do. (dust)	brōṭpa, do.
brūḍa, do. (fire)	brūṭpa, do.

## (f) Verbal Base ending in -nd.

Non-Causative.	Causative.
kānda, to be hot	kāspa, to heat
pronda, to be lighted (pipe)	prospa, to light
rīnda, to be set up on end	rīspa, to set up on end

## (g) Verbal Base ending in -mb.

Non-Causative.	Causative.
dūmba, to be shrunken	dūppa, to shrink (trans.)
grāmba, to learn	grāppa, to teach
kamba, to be burned	kappa, to scorch
kṛumba, to come to an end	kṛuppa, to put an end to
lumba, to die out (flame)	luppa, to put out
nāmba, to climb	nāppa, to cause to climb
nemba, to be ended	neppa, to finish
nīmba, to be alive	nīppa, to cause to live
slūmba, to be adjoined	slūppa, to adjoin
ṭimba, to be folded	ṭippa, to fold

## (h) Verbal Base ending in -h.

Non-Causative.	Causative.
puha, to get wet	puhpa, to make wet

[N.B.—In all the Causatives of division (g) above, two p's appear in the Infinitives. The first p belongs to the verbal base and is retained throughout the conjugation; the second p is the semi-formative ending that constitutes the verb a Second Conjugation Verb, and disappears in the course of conjugation.]

## 2. THE SECOND CONJUGATION (pa VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

The few verbs of this conjugation for which there are corresponding causatives have (with one exception) verbal bases ending in a vowel. In the formation of the causatives the semi-formative addition **-p** is regarded as part of the verbal base for the causative, and being already a surd is not changed. Then the new base is made a Second Conjugation Verb by the addition of a new semi-formative ending **-pa**. The verbs of this conjugation that have corresponding causatives are as follows :—

<i>Non-Causative.</i>	<i>Causative.</i>
<b>epa</b> , to arrive	<b>eppa</b> , to cause to arrive
<b>jāpa</b> , to descend	<b>jāppa</b> , to bring down
<b>srohpa</b> , to issue from	<b>sroppa</b> , to bring out
<b>vṛēpa</b> , to return (intrans.)	<b>vṛēppa</b> , to return (trans.)

[N.B.—The **h** of **srohpa**, is lost in its causative form.]

## 3. THE THIRD CONJUGATION (va VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

Again only a few verbs in this conjugation have corresponding causatives. These are formed by regarding the semi-formative **-v** of the non-causatives as part of the new verbal base, changing it to its surd **p** and adding a new semi-formative **-pa** to make the causative a Second Conjugation Verb.

The verbs of this conjugation that have corresponding causatives are as follows :—

<i>Non-Causative.</i>	<i>Causative.</i>
<b>dīva</b> , to fall	<b>dippa</b> , to set down
<b>jṛīva</b> , to escape	<b>jṛippa</b> , to rescue
<b>sāva</b> , to die	<b>sāppa</b> , to kill
<b>vṛīva</b> , to descend	<b>vṛippa</b> , to cause to descend

The following are irregular :—

<b>mīva</b> , to bathe	<b>mīspa</b> , to bath or to splash over
<b>nōva</b> , to be in pain	<b>nōspa</b> , to give pain
<b>trūva</b> , to be breached	<b>trūspa</b> , to breach

## 4. THE FOURTH CONJUGATION (ba VERBS) NON-CAUSATIVE VERBS THAT HAVE CORRESPONDING CAUSATIVES.

The few verbs of this conjugation with corresponding causatives are given below. The fact that their verbal bases end in a nasal or a liquid prevents them from falling into line exactly with the general law already mentioned for the formation of causatives. But the **-n** is generally changed to the surd **-s** and the **-l** to its nearest cerebral **-r** which has more of a surd character than **-l**; and then the semi-formative **-pa** is added to make the causatives Second Conjugation Verbs.

The verbs with their causatives are :—

<i>Non-Causative.</i>	<i>Causative.</i>
<b>inba,</b> <i>to say</i>	<b>ispa,</b> <i>to cause to say.</i>
<b>sōlba,</b> <i>to enter</i>	<b>sōrpa,</b> <i>to cause to enter.</i>
<b>tinba,</b> <i>to eat</i>	<b>tispa,</b> <i>to feed.</i>
<b>uṇba,</b> <i>to drink</i>	<b>ūṭpa,</b> <i>to give to drink.</i>
<b>venba,</b> <i>to hear or to ask</i>	<b>vespa,</b> <i>to cause to hear or to speak.</i>

#### 5. CAUSATIVE USE OF *giva*.

When a verb has no corresponding causative verb some appropriate tense of *giva*, *to do* or *make*, may be used with the verb's infinitive to express its causative.

E.g., **eanju sogōri nisa gitenju,**  
*he made the cart to stand still,*  
*(i.e., he stopped the cart).*

*giva* is occasionally used in this way even with verbs that have corresponding causatives.

E.g., **ānu eani pada pōnga gipki māi,**  
*I am making his name to spread abroad,*  
*(i.e., I am making known his name).*

### SECTION IV.

#### VARIOUS MODALITIES.

In this section are grouped various modal expressions not dealt with hitherto.

1. The Passive Voice.
2. Plural Action Forms.
3. Expression of Purpose with *vava*.
4. Balance of Words and Phrases.
5. Onomatopoeic Expressions.
6. Foreign Expressions.

#### 1. THE PASSIVE VOICE.

Kui has no Passive Voice, so that what, in English, would be a natural Passive expression, is usually so fashioned as to become a purely Active construction in Kui.

E.g., *the bullock was killed by over work,*  
**dehane paiṭi gia masaki kōḍi sāte,**  
*(lit. because the cow had done much work it died)*  
*this cloth was woven by a Pano man,*  
**ī sinḍa ḍomenju oskitenju,**  
*(lit. a Pano man wove this cloth).*

There are ways however of expressing the passive by using constructions, that, though active, have in them the idea of passivity, thus :—

(a) *By the use of Intransitive Verbs.*

Many Intransitive Verbs are largely passive in meaning.

E.g., **lenga**, *to break* (intransitive), is the equivalent of the English passive *to be broken*; **vringa**, *to become loosened*; **panga**, *to split or be split*; and so on. A number of intransitive verbs express in this way much of the passive idea.

(b) *By the use of Relative Participles.*

Relative Participles of active verbs are often given by their context a passive meaning.

E.g., **iru ē kata masi mrahnu tini dēsdu**,  
*you lift up that tree that has been felled.*

Though the phrase **kata masi mrahnu** is active in construction and means literally *the had felled tree* or *the tree that had felled*, this would have no sense in its context which determines its meaning to be passive.

In the same manner Appellative Nouns formed from Relative Participles are often passive in meaning though active in form.

E.g., **kahinari**,  
*a play thing, a thing that is played with.*  
**ī āku tani vrīsa manara ānu gule punji mai**,  
*I understand all that has been written on this page (lit. leaf).*

(c) *By the use of āva.*

The verb **āva**, *to become*, is sometimes used actively but in such a way as to give its clause a passive effect.

E.g., **eanii roi gaṭari kaka rai apha gianai mṛupka āte**,  
(lit. *there was a killing of him, having taken him by wicked men's hands*),  
*he was taken by wicked hands and killed.*

(d) *By the use of tinba and pāṇba.*

These verbs are used in a few idiomatic phrases to express the passive idea. Such phrases are generally due to Oriya influence.

E.g., **eanju māḍa tinenju**,  
(lit. *he will eat stripes*),  
*he will be beaten.*  
**īru ḍonḍo pāṭeru**,  
(lit. *you obtained punishment*),  
*you were punished.*

## 2. PLURAL ACTION FORMS.

Special forms of the verb are sometimes used to express the following modes of plural action :—

One person doing a number of things.  
 One person doing one thing many times.  
 More than one person doing a number of things.  
 More than one person doing one thing many times.

The following are examples of these various modes :—

E.g., **ānu bōga ʔai gule taa koʔkii,**  
*I will take everything out of the basket.*  
**eanju dehane pālu vīpkitenju,**  
*he shot many times over.*  
**āmu kobanga ve māringa ve lepkaī manamu,**  
*we are breaking up posts and bamboos.*  
**earu nōmeri ʔai sāvai maseru,**  
*they were dying from fever.*

The method of expressing the Plural Action forms consists in the formation of a new verbal base for conjugation. For verbs of the First Conjugation (a Verbs) this new base is formed by adding **-k** to the regular verbal base; but for verbs of the Second, Third and Fourth Conjugations (pa, va and ba Verbs) the new base is formed by accepting as a permanent part of it the semi-formative **p**, **v**, or **b** characteristic of these verbs, i.e. the infinitive less final **-a** becomes the plural action base. Then the plural action forms are expressed by conjugating all verbs on these new bases as First Conjugation verbs, no matter whether in their simple form they are strong or weak verbs.

E.g., **lepka**, to break, is a Second Conjugation verb, but its plural action forms are conjugated on the base **lepka** as if the verb were of the First Conjugation.

**ānu lepkite,** *I broke up a number of things.*

#### (a) First Conjugation Verbs.

The plural action base is formed by adding **-k** to the regular verbal base. But this cannot be done when the verbal base ends in **-k** or **-g** because **k** will not combine with those consonants. So that there are no plural action forms in use for the First Conjugation verbs whose verbal bases end in **k**, **g** or **ng**.

When **-k** is added to other verbal bases the sonant consonants are changed to their corresponding surds and nasals disappear.

Therefore when the verbal base ends in **s**, **j** or **nj**, the plural action base ends in **sk**.

When the verbal base ends in **ʔ**, **ɖ** or **nɖ**, the plural action base ends in **ʔk**.

When the verbal base ends in **t**, **d** or **nd**, the plural action base ends in **tk**.

When the verbal base ends in **p** the plural action base ends in **pk**.

When the verbal base ends in **r** or **ʔ** the plural action base ends in **rk** or **ʔk**.

The only verb with base ending in **b** or **mb** that has plural action forms is **ḍāmba**, to pound, the plural action base of which is **ḍāpk**.

The following verbs with their corresponding plural action infinitives and principal parts illustrate the above:—

Simple Form of Verb.	Plural Action Infinitive.	Plural Action Form Principal Parts.
rūsa	rūska	rūskii, rūskite, rūskai, rūska.
poja	poska	poskii, poskite, poskai, poska.
sunja	suska	suskii, suskite, suskai, suska.
iṭa	iṭka	iṭkii, iṭkite, iṭkai, iṭka.
koḍa	koṭka	koṭkii, koṭkite, koṭkai, koṭka.
panda	paṭka	paṭkii, paṭkite, paṭkai, paṭka.
kata	katka	katkii, katkite, katkai, katka.
ēnda	ētkā	ētkii, ētkite, ētkai, ētkā.
sēpa	sēpka	sēpkii, sēpkite, sēpkai, sēpka.
dāmba	dāpka	dāpkii, dāpkite, dāpkai, dāpka.
kūra	kūrka	kūrkii, kūrkite, kūrkai, kūrka.
sūra	sūrka	sūrkkii, sūrkkite, sūrkkai, sūrka.

(b) *Second, Third and Fourth Conjugation Verbs (pa, va, and ba Verbs).*

The plural action base is the infinitive of the verb less its final enunciative -a, and all plural action verbs are conjugated like First Conjugation Verbs.

Type: **vespa**, to speak.

Plural Action Base:

**vesp-**.

Plural Action Principal Parts: **vespa, vespī, vespīte, vespai, vespa.**

Type: **sāva**, to die.

Plural Action Base:

**sāv-**.

Plural Action Principal Parts: **sāva, sāvī, sāvīte, sāvai, sāva.**

Type: **salba**, to go.

Plural Action Base:

**salb-**.

Plural Action Principal Parts: **salba, salbī, salbite, salbai, salba.**

All Second Conjugation Verbs have plural action forms on the analogy of *vespa*, above.

All Third Conjugation Verbs have plural action forms on the analogy of *sāva*, except those five verbs whose Present Verbal Participles end in *-ki*, and also the verb *āva*, thus :—

<i>dīva</i>	..	<i>dīpka, dīpkii, dīpkite, dīpkai, dīpka.</i>
<i>gīva</i>	..	<i>gīpka, gīpkii, gīpkite, gīpkai, gīpka.</i>
<i>kīva</i>	..	<i>kīpka, kīpkii, kīpkite, kīpkai, kīpka.</i>
<i>sīva</i>	..	<i>sīpka, sīpkii, sīpkite, sīpkai, sīpka.</i>
<i>vīva</i>	..	<i>vīpka, vīpkii, vīpkite, vīpkai, vīpka.</i>
<i>āva</i>	..	<i>āpka, āpkii, āpkite, āpkai, āpka.</i>

All Fourth Conjugation Verbs have plural action forms on the analogy of *salba*, except the following :—

<i>pebga</i>	..	<i>peska, peskii, peskite, peskai, peska.</i>
<i>ubga</i>	..	<i>uska, uskii, uskite, uskai, uska.</i>
<i>jelba</i>	..	<i>jelka, jelkii, jelkite, jelkai, jelka.</i>

### 3. EXPRESSION OF PURPOSE AND CONSEQUENT ACTION WITH THE VERB *vāva*.

Any tense or mood of the verb *vāva*, *to come*, is used after the verbal base of another verb to express the purpose or reason for the "coming," or the action consequent upon the "coming."

E.g., *īra ahi vāmu* means *come in order to hold this*, and may be translated *come and hold this*.

*eanju dāra dā vātenju* means *he came to open the door or he came and opened the door*.

In this construction the verbal base plus an enunciative *-i* is used whenever the verbal base ends in a consonant, and the simple base alone whenever it ends in a vowel.

The following examples will illustrate this construction for verbs of the various conjugations :—

#### *First Conjugation.*

<i>aḍi vāmu,</i>	<i>come and join.</i>
<i>ēsi vāmu,</i>	<i>come and sing.</i>
<i>koḍi vāmu,</i>	<i>come and buy.</i>

#### *Second Conjugation.*

<i>mebi vāmu,</i>	<i>come and see.</i>
<i>ḍēsi vāmu,</i>	<i>come and lift up.</i>
<i>leki vāmu,</i>	<i>come and break.</i>
<i>jā vāmu,</i>	<i>come and beg.</i>
<i>ḍri vāmu,</i>	<i>come and drag.</i>
<i>vē vāmu,</i>	<i>come and strike.</i>

#### *Third Conjugation.*

<i>ā vāmu,</i>	<i>come and be.</i>
<i>ō vāmu,</i>	<i>come and take.</i>



<b>kī vāmu,</b>	<i>come and pour.</i>
<b>rū vāmu,</b>	<i>come and plough.</i>

*Fourth Conjugation.*

<b>trē vāmu,</b>	<i>come and journey.</i>
<b>igi vāmu,</b>	<i>come and cast down.</i>
<b>jeli vāmu,</b>	<i>come and pull.</i>
<b>sali vāmu,</b>	<i>come and go.</i>
<b>pāṇi vāmu,</b>	<i>come and obtain.</i>
<b>tini vāmu,</b>	<i>come and eat.</i>
<b>mani vāmu,</b>	<i>come and stay.</i>

## 4. BALANCE OF WORDS AND PHRASES.

A peculiar idiom, called **rāppa** by the Kond people, consists in balancing one word or phrase with another of like meaning, so that the second word or phrase being used constantly in connection with the first becomes its under-study or echo.

E.g. **eanju sahpa kospa pāṭenju,**  
*he received a BEATING.*

**kospa** is here the under-study, or echo, or balance of **sahpa**; in Kui it is called the **rāppa** of **sahpa** and the two words are commonly used together. Other common examples of **rāppa** are:—

<b>kuna nāpa,</b>	<i>tubers.</i>
<b>iḍu kūmbu,</b>	<i>household.</i>
<b>mīḍa bōḍa,</b>	<i>family.</i>
<b>kēpa klēga,</b>	<i>sorcery.</i>
<b>sēru rūḍu,</b>	<i>yoke of oxen.</i>
<b>silā pōru,</b>	<i>quarrel.</i>
<b>kila bila,</b>	<i>quarrelsome noise.</i>
<b>rīva klāpa,</b>	<i>lament.</i>
<b>sāva mrūva,</b>	<i>death.</i>
<b>iṭa rohpa,</b>	<i>to place, to put by.</i>

This idiom, extended to the balancing of phrases as well as of words, characterizes the rude attempts at versifying made by the Kond people.

E.g. **mī kīrka ḍēva parukau ṛaski mane.**  
**mī panjari ḍēva gūgūri ṛaski mane.**  
**ḍande vādu sa, ute vādu sa;**  
**senḍa kalu ve, pōka kalu ve,**  
**uṇja mangaderu, tinja mangaderu?**

This is part of a lament in which the women of a Kond village, ravaged in tribal warfare, call in derision upon their menfolk who have fled before the enemy, and it may be translated thus:—

“The pigeon is scratching in your granaries.  
The dove is pecking in your corn bins.  
Come quickly, come quickly.  
Have you gone off to drink liquor?  
Have you gone then to quaff toddy?”

## 5. ONOMATOPOETIC EXPRESSIONS.

A great number of expressions in Kui are merely attempts to reproduce in human speech the sounds or appearance of natural phenomena, and such expressions are often created at the will of the speaker in order to make his descriptions terse and vivid. These onomatopoeitic words are given verbal force by using them with *āva*, *to become*, *inba*, *to say*, *ispa*, *to make articulate*, and *giva*, *to do*, as auxiliary verbs. And some of them are made into adverbs that qualify verbs by adding one of the particles *na*, *nai* or *nanga*.

The following are some examples of onomatopoeitic expressions :—

jili julū āva,	<i>to sparkle.</i>
topu topu inba,	<i>water to fall drop by drop.</i>
bū būna jīnja,	<i>wind to moan.</i>
blukna dīva,	<i>to fall with a crash.</i>
nūsu nūsu inba,	<i>fur to be soft and smooth.</i>

## 6. FOREIGN EXPRESSIONS.

Though the Kui language has, for concrete objects and activities, a vocabulary that is sufficient for daily use, it has comparatively few words for abstract, philosophical, psychological and religious ideas. This lack is to some extent remedied by the adoption of many Oriya and other Non-Dravidian words. These words are, with one or two possible exceptions, not made into Kui verbs, but whenever verbal force is necessary, this is added by using the words with *āva*, *to become*, or *giva*, *to do*.

Sometimes these "foreign" words and expressions do but duplicate proper Kui words that already exist, and in such cases the Kui words should be preferred, but often the foreign word supplies a real need and may be welcomed.

E.g., *rahi āva*, *to remain*, avoids the ambiguity of *manba*, *to be*, or *exist*, or *remain*.

*porte giva*, *to have faith in*, has a wider range of meaning than *gebga*, *to associate oneself with in trust and fidelity*.

## CHAPTER IX.

### ADVERBS.

A considerable number of Adverbs are nouns used adverbially and some others are formed from demonstrative bases. Adverbs are not inflected nor is there any method in Kui of Comparison of Adverbs beside the simple one of repetition which is adopted in a few common expressions.

E.g., ānu ḍaṇḍe ḍaṇḍe degite,  
*I ran very quickly.*

Little more is required in this chapter than to give lists of some common adverbs as they come under the classification of Manner, Quantity, Time, etc.

#### 1. ADVERBS OF MANNER.

aḍre,	<i>in vain, for no purpose.</i>
aṛse,	<i>together.</i>
ḍaṇḍe,	<i>quickly.</i>
ḍehngi or ḍehingi,	<i>like, as.</i>
diri,	<i>slowly.</i>
ehengi,	<i>like that.</i>
ehti,	<i>that kind of.</i>
ihingi,	<i>like this.</i>
ihti,	<i>this kind of.</i>
iseka,	<i>namely.</i>
neginanga,	<i>well, nicely.</i>
rohe,	<i>together.</i>
sena,	<i>perhaps.</i>
uje,	<i>truly, certainly.</i>

#### 2. ADVERBS OF QUANTITY.

aḍa,	<i>only.</i>
deha,	<i>much, very, many</i>
dehane,	<i>much, very, many</i>
ese,	<i>so much, enough.</i>
gāme,	<i>more.</i>
gāpsi,	<i>more, many.</i>
gāpsi kōksi,	<i>more or less.</i>
īke,	<i>little, few.</i>
ise,	<i>so much.</i>
oṭe,	<i>again, more.</i>

tese,	<i>so much, as much.</i>
vari,	<i>only.</i>

### 3. ADVERBS OF TIME.

batare,	<i>just now, on the point of.</i>
dāra,	<i>afterwards.</i>
dāu,	<i>afterwards.</i>
emba,	<i>then.</i>
embarai,	<i>after that.</i>
embaṭai,	<i>after that.</i>
ēserivēla,	<i>at such a time as, whenever.</i>
idali,	<i>now, at this time.</i>
ide,	<i>now.</i>
ide aḍa,	<i>just now.</i>
iḡari,	<i>this year.</i>
iṣeka,	<i>about this time of day.</i>
jahitava,	<i>sometimes.</i>
kahe,	<i>of old time, at first.</i>
maisi,	<i>in the future, some days hence.</i>
nangāṭi,	<i>formerly, earlier in the day.</i>
nēkeri,	<i>formerly.</i>
nēnju,	<i>to-day.</i>
rāṇḍu,	<i>last year.</i>
rīsi,	<i>yesterday.</i>
rogōsi,	<i>once, a long time ago.</i>
rohna or ṛohona,	<i>always.</i>
ṛōṇḍu,	<i>in a previous year, the year before last.</i>
ronisi,	<i>one day.</i>
rōsi,	<i>some days ago.</i>
sūkahe,	<i>in the beginning, long ago.</i>
ṭukna,	<i>until</i>
ūroṛi,	<i>long ago.</i>
vāṛōṇḍi,	<i>next year.</i>
vēle,	<i>before, earlier.</i>
vīe,	<i>to-morrow.</i>

### 4. ADVERBS OF PLACE.

aṭu,	<i>near.</i>
ine,	<i>this way.</i>
nōki,	<i>in front of.</i>
one,	<i>that way.</i>
ṛamna,	<i>up to.</i>
riko,	<i>on two sides.</i>
roko,	<i>on one side.</i>
seko,	<i>far off, afar.</i>
sōṛi,	<i>near.</i>
sōṛiṭi,	<i>near.</i>
ṭukna,	<i>up to.</i>

## 5. DEMONSTRATIVE ADVERBS.

imba,	here.
emba,	there.
omba,	yonder.
imbangi,	hither.
embangi,	thither.
ombangi,	thither.
imbarai,	hence.
embarai,	thence.
ombarai,	thence.
irimba,	right here.
ēremba,	right there.

## 6. INTERROGATIVE ADVERBS.

*Manner.*

anariki?	why?
anaki?	why?
inariki?	why?
isingi?	how?

*Quantity.*

ese?	how much?
esoni?	how many?
esori?	how many?
esoli?	how many?

*Time.*

eseka?	when?
ēserivēla?	when?

*Place.*

estava?	where?
estavani?	where?
estavangi?	whither?
estavarai?	whence?
embe?	where?
embeki?	whither?
embeṭi?	whence?
embova?	where?

## 7. COMPOUND ADVERBS.

anabuna (= ana punasu),	perhaps.
deha bāga,	mainly.
dīna gāri,	daily.
āta gāri,	weekly.
ḍānju gāri,	monthly.
basari gāri,	yearly.

ide tukna,	<i>until now.</i>
mūla beoṭi,	<i>at last.</i>
nēkeri ḍehingi,	<i>usually.</i>
vēla gūri,	<i>often.</i>

## 8. IDIOMATIC USAGES OF SOME OF THE FOREGOING ADVERBS.

*ḍehngi, like, as if, approximately.*

E.g., *ē sōju māṛini ḍehngi tōski mane,*  
*that sore looks as if it will heal.*

*āmu ro idu ḍehngi tamu,*  
*we are like one household.*

*eanju tlāroṭi vēla ḍehngi sasenju,*  
*he went about noon.*

*aḍa, only. vari, only.*

E.g., *ēra aḍa āē, ānu oṭe gāpsi vestai,*  
*not only that, I will tell you more.*

*roanju aḍa vātenju,*  
*only one man came.*

*vari āsasaka kabari gipki manu,*  
*only women are working.*

*ese, so much, as much. tese, as much as.*

E.g., *ānu ese kāma giva mūi, eanju ve ese ginenju,*  
*he will do as much work as I can.*

*īnu nī mūni tese gimu,*  
*do as much as you can.*

*isingi? how?*

E.g., *ēri isingi āva mūne?*  
*how can that be?*

*īnu isingi tati?*  
*what sort of person are you?*

*āmu isingi klārna punamu, ēa ḍehngi īnu māngi*  
*grāptamu,*  
*you teach us so that we may clearly understand.*

*ē kogaru isingi veska nēginanga sespa mūneru, ēraṛiki*  
*grāppa gaṭanju earii tōspi manenju,*  
*the teacher is showing the boys how they may plane wood well.*

*īru isingi jōri grāteru, ēra nāngi vestaṭu,*  
*tell me how you crossed the river.*

## 9. USE OF gina.

The word *gina* is used to mark an interrogation somewhat in the same way as the sign ? is used in English.

E.g., *krādi tini gortenju gina,*  
*did he hit the tiger?*

So that when *gina* appears in a question it is not necessary to use the English mark of interrogation, but it will give an added clearness if the sign is used.

*gina* is not always placed at the end of its clause but often stands immediately after the word emphasised in the question.

E.g., *īnu gina miḍakanii grāppa mūdi?*  
*can YOU teach the children?*

It is often used as the equivalent of the English word "or," to connect two phrases or clauses in a question.

E.g., *āsasaka vātu gina mṛhenga?*  
*have women come or men?*

*īnu nāndara venjati gina āē?*  
*did you hear what I said or not?*

#### 10. ADVERBIAL PARTICLES.

(a) *-ne, even.* An emphatic particle scarcely translatable, suffixed commonly to adverbs and sometimes to other words.

E.g., *deha + ne = dehane.*  
*vēle + ne = vēlene.*  
*ḍehingi + ne = ḍehingine.*  
*īnu + ne = īnune.*

This emphatic particle is added to, and compounded with, the Verbal Appellative Numerals and has the effect of stressing their "alone" character, so that in effect they become adverbial expressions.

E.g., *ānu roane vāte, I came alone.*

*ānu roanu + ne = ānu roane (or roani).*  
*īnu roati (does not receive -ne).*  
*ianju roanju + ne = ianju roanje.*  
*īri ronḍe + ne = īri ronḍene.*  
*āmu rīamu + ne = āmu rīame.*  
*īru rīateru (does not receive -ne).*  
*iaru rīaru + ne = iaru rīare.*  
*īvi rīnḍe + ne = īvi rīnḍene.*

E.g., *pēnu roanje, God is one God.*

(b) *-ve, even, also.* An emphatic particle added usually to nouns and pronouns.

E.g., *īnuve ihingi gipki manji!*  
*you acting in this way!*

It may be used as a conjunction joining together two or more words in a sentence like "and . . . . and . . . . and."

E.g., *mī āba ve īnu ve ānu ve vīe arse sanamu,*  
*you and your father and I will go together to-morrow.*

Joined to some interrogatives and followed by a negative verb, -ve assists in the formation of a negative clause that is not a question.

E.g., **imbaive iskūli tangi vāja siḍe,**  
*no one has come to school.*

**īnu anarave negināṅga giva mūāi,**  
*you can do nothing well.*

**tāra kāḍu lenga manaki māi aja oṭe esekave tākē,**  
*mother will never walk again because her leg is broken.*

(c) **-ḍe.** An emphatic particle used at the conclusion of a finite verb, usually in the past tense, to emphasise the sense of completed action.

E.g., **vātenjuḍe,** *he has already come.*

(d) **-geṭe.** An emphatic particle expressing surprise, used colloquially after pronouns.

E.g., **īnu geṭe vāja masi !**  
*did you come then !*

**īru geṭe vāteru māre esekave vāānateru !**  
*by Jove, have you come, you who never come here !*

(e) **-sa.** An intensive particle used after an Imperative to emphasise the command. It cannot be rendered into English.

E.g., **ēra vētamu sa,**  
*strike that for me.*

**tuhmu sa,** *cast away,* is contracted to **tūsa** and used idiomatically for "Wait!" "Let be!" "Stop!"

(f) **-na, nai, nāṅga,** *after the manner of.* Descriptive particles added to some verbal bases and some other expressions, usually onomatopoeic, making them adverbial in force.

E.g., **ṭrihna ḍuḍitenju,**  
*(lit. he stepped in a slipping manner),*  
*he slipped.*

**kuḍu blukna ḍikate,**  
*(lit. the wall fell crashingly),*  
*the wall fell with a crash.*

**ēri tāna ahte,**  
*(lit. it held in a sticky fashion),*  
*it stuck fast.*

**ēri kliri klirinai ṛite,**  
*she wept bitterly.*

**mīḍaka lugu lugunāṅga kūpki maneru,**  
*the children are shouting clamorously.*

(g) **-si,** *after the manner of.* A qualifying particle added usually to the verbal base of some verbs to make an adverb.



E.g.,	<b>ar̥si,</b>	<i>mixedly, together.</i>
	<b>gāpsi,</b>	<i>more.</i>
	<b>gr̥si gr̥si,</b>	<i>round about.</i>
	<b>kōksi,</b>	<i>less.</i>
	<b>gāpsi kōksi,</b>	<i>more or less.</i>
	<b>mehisi,</b>	<i>in a manner that can be seen, opposite.</i>
	<b>muksi,</b>	<i>completely.</i>
	<b>tōsisi,</b>	<i>illustratively.</i>

Occasionally this particle is pronounced **-se** as well as **-si**.

E.g., **ar̥se = ar̥si**.

(h) **gisi**, *after the manner of*. A qualifying particle having much the same value and use as **-si**, but placed as a postposition after certain verbs and adverbs. **gisi** is **-si** added to the verbal base **gi-** of **giva**, *to do*.

E.g., **sogor̥i ɖaɖe gisi vāte**,  
*the cart came quickly.*  
**roanju vēle gisi etatenju**,  
*one man arrived early.*  
**mrehenga punba gisi eanju nāju tangi sōlba tingi reha āātenju**,  
*he did not care to enter the village openly. (lit. after the manner of men knowing.)*

(i) **siki**. The particle **siki** is a somewhat colloquial expression implying doubt, and may be used to translate the English "whether...or."

E.g., **earu vāneru siki vāēru siki ēra imbai pune?**  
*who knows whether they will come or not?*

In speech it is often reduced to **-ski** and added to the word it qualifies.

E.g., **anabunaski**, *perhaps (who knows?)*.

# 11. INFINITIVES USED AS ADVERBS.

Occasionally the Infinitives of verbs, without addition or alteration, are used as Adverbs. They are usually reduplicated.

E.g., **lāvenga s ā n j a s ā n j a ēski maneru**,  
*the young men are singing BEAUTIFULLY.*

## CHAPTER X.

### CONJUNCTIONS, INTERJECTIONS, TIME EXPRESSIONS.

#### SECTION I.

##### CONJUNCTIONS.

The only true conjunction in Kui is **enga**, *and*. But the Conjunctional Participles are used a great deal and the following words are borrowed from other parts of speech and made to serve as Conjunctions:—

<b>anaṛiki iseka</b> ,	<i>(for what, if you say), because.</i>
<b>ēraṛiki</b> ,	<i>(for that), therefore.</i>
<b>ēaki</b> ,	<i>(for those), therefore.</i>
<b>ēakive</b> ,	<i>but, yet.</i>
<b>oṭe</b> ,	<i>again, also.</i>
<b>ve.....ve</b> ,	<i>and.....and.</i>

#### SECTION II.

##### INTERJECTIONS.

<b>ā!</b>	<i>yes!</i>
<b>āngo!</b>	<i>yes!</i>
<b>āē!</b>	<i>no!</i>
<b>aḍe!</b>	<i>here!</i>
<b>aigo!</b>	<i>alas! alack!</i>
<b>aigona!</b>	<i>alas! alack!</i>
<b>aiko!</b>	<i>alas! alack!</i>
<b>aikona!</b>	<i>alas! alack!</i>
<b>johari!</b>	<i>salaam!</i>
<b>kūna!</b>	<i>don't!</i>
<b>tūsa!</b>	<i>let be! wait! don't!</i>
<b>sa!</b>	<i>go!</i>
<b>va!</b>	<i>come!</i>

### SECTION III. TIME EXPRESSIONS.

#### *Time of Day.*

The time of the day among the Kond people is reckoned in terms of domestic events and natural phenomena.

nāḍangi tule	= 12 o'clock midnight.
tule jṛite (or tule sase)	= 12-30 to 3-30 A.M.
koju klāpa	= 3-30 A.M.
vēga ḍānju	= 3-30 to 4-0 A.M.
pari inba	= 4-0 to 4-30 A.M.
grūpa māsu	= 4-30 A.M.
sēru pūrpa	= 4-30 to 5-0 A.M.
vēgite	= 5-0 A.M.
vēla srohpā	= 5-0 to 5-30 A.M.
nāḍisi (or ḍaisi)	= 5-30 to 8-0 A.M.
gāṛonga pihpa ḍeli	= 8-0 to 9-0 A.M.
teka ēju ḍeli	= 9-0 to 10-0 A.M.
ēju uṇba ḍeli	= 10-0 to 12-0 A.M.
tlāroṭi vēla (or tule vēla)	= 12 o'clock midday.
venḍa vēla	= 12-0 to 2-0 P.M.
neṭoṭi vāva ḍeli	= 2-0 to 4-0 P.M.
bilari vēla	= 4-0 to 5-0 P.M.
bilaraṅga	= 5-0 to 5-30 P.M.
vēla kṛūva or goṭa vēla	= 5-30 to 6-30 P.M.
māsu māsu	= 6-30 to 7-0 P.M.
manguri manguri	= 6-30 to 7-0 P.M.
grūpa māsu	= 7-0 to 7-30 P.M.
ēju uṇba ḍeli	= 7-30 to 8-0 P.M.
mīḍa sūsu	= 8-0 to 8-30 P.M.
mīḍa sūsu sase	= 8-30 to 9-0 P.M.
veha sūsu	= 9-0 to 9-30 P.M.
sūseka āte	= 9-30 to 12-0 P.M.

These times are only approximate and differ slightly at different seasons of the year, according as the days are longer or shorter.

#### *Days of the Week.*

Robibaro,	<i>Sunday.</i>
Sombaro,	<i>Monday.</i>
Mongolobaro,	<i>Tuesday.</i>
Budobaro,	<i>Wednesday.</i>
Gurubaro,	<i>Thursday.</i>
Sukrobaro,	<i>Friday.</i>
Sonibaro,	<i>Saturday.</i>

These are all borrowed from Oriya and are commonly used. But local names, differing in different sections of the Kond country, also exist.

In the district around Udayagiri town the following words are used. They refer to local markets.

Gehan āṭa gāla,	<i>Sunday.</i>
Sain āṭa gāla,	<i>Monday.</i>
Āṭa gaṭaru vāni gāla,	<i>Tuesday.</i>
Kōrka vāni gāla,	<i>Wednesday.</i>
Jāmbini gāla,	<i>Thursday.</i>
Tikavali āṭa gāla,	<i>Friday.</i>
Gāra āṭa gāla,	<i>Saturday.</i>

*Months of the Year.*

Wherever the Kond people have come much into contact with Oriya people they have learned the Oriya names for the months of the year and use them in public transactions, but Kui names are quite commonly used nevertheless. These names are generally connected with agriculture and religious observances. They differ somewhat in different parts of the country and indicate seasons that do not coincide with the English months. The names in common use throughout the Gumsur-Udayagiri Taluk are :—

<i>December 1st to January 15th,</i>	<b>Kōeri Vēla.</b>
<i>January 15th to February 28th,</i>	<b>Koinjur Dānju.</b>
<i>March 1st to April 15th,</i>	<b>Kulari Dānju.</b>
<i>April 15th to May 15th,</i>	<b>Maṭu Dānju.</b>
<i>May 15th to June 30th,</i>	<b>Maha Vēla.</b>
<i>July,</i>	<b>Uha Vēla.</b>
<i>August,</i>	<b>Kueri Vēla.</b>
<i>September,</i>	<b>Joeli Vēla.</b>
<i>October and November,</i>	<b>Biko Vēla.</b>

In the Phulbani district the following names are in common use :—

<i>December 15th to January 15th,</i>	<b>Konto Dānju.</b>
<i>January 15th to February 15th,</i>	<b>Sīṭe Dānju.</b>
<i>February 15th to March 31st,</i>	<b>Sīnga Dānju.</b>
<i>April 1st to May 15th,</i>	<b>Maṭu Dānju.</b>
<i>May 15th to June 15th,</i>	<b>Maha Dānju.</b>
<i>June 15th to July 31st,</i>	<b>Uha Dānju.</b>
<i>August,</i>	<b>Gonda Dānju.</b>
<i>September,</i>	<b>Joeli Dānju.</b>
<i>October,</i>	<b>Biko Dānju.</b>
<i>November 1st to 15th,</i>	<b>Ēnda Dānju.</b>
<i>November 15th to December 15th,</i>	<b>Kōeri Dānju.</b>

The dates given above are, of course, only approximate as the Kond people have no calendar and do not reckon time exactly.

## CHAPTER XI.

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### SYNTAX.

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Much that properly belongs to Syntax has already, for the sake of convenience, been discussed in the previous chapters as occasion arose, but certain matters as set forth below have been reserved for this chapter.

#### 1. ARRANGEMENT OF WORDS IN A SENTENCE.

Considerable diversity is allowed in the order of the words used in a sentence, so that hard and fast rules cannot be laid down.

The *Predicate* or finite and principal verb generally comes last.

An *Infinitive* dependent on the finite verb generally immediately precedes it.

The *Subject* of the sentence is usually introduced early though it is often placed immediately before the predicate and occasionally, for great emphasis, after it.

The *Object* usually comes somewhere between the subject and predicate.

An *Adjective* precedes the noun it qualifies, and a noun or pronoun in the genitive case is always placed in the adjectival position, that is, it precedes the word or words governed by it.

An *Adverb* is sometimes introduced early and put first in the sentence if it is to be emphasised, but usually it comes near to the verb it qualifies.

A *Conjunction*, when used, always begins the sentence or clause.

An *Interrogative* is often placed second, or even later, rather than first in its own clause.

#### 2. CONCORD OF WORDS IN A SENTENCE.

A verb agrees with its subject in number and person. If the subject is of the third person the verb agrees also in gender, that is, it has a masculine termination whenever the subject is a male human being, and a non-masculine termination (feminine and neuter) whenever the subject is not a male human being.

Sometimes the subject is composite, that is, it is composed of two or more nouns or pronouns having the same predicate. The verb of a composite subject is plural and agrees with the prior person, the first person being reckoned prior to the second and the second to the third.

E.g., āmuve iruve gule ro jēḍa ātamu,  
we and you are all of one mind.

**inu engā nī ambēsa vīe vāderu gina āē?**  
*will you and your brother come to-morrow or not?*

When the composite subject is of the third person, the verb has a masculine plural ending if the subject represents only male human beings, but if the subject comprises also female persons or neuter objects, the verb has a non-masculine plural termination.

E.g., **earu engā tāra āsasaka sīla pōru āi masu,**  
*they and their women folk were quarrelling.*

The subject of a finite verb, if a pronoun, need not be expressed, as its person and number and gender is indicated in the termination of the verb. But it is more usual to express the pronominal subject.

E.g., **nāngi sahtatenju,**  
*he thrashed me.*

Or, **eanju nāngi sahtatenju,**  
*he thrashed me.*

Nouns placed in apposition to other nouns or pronouns, agree with them in number and case and gender.

E.g., **eariki, tāra paṇḍa masariki, rājenju keta nēḍa sītenju,**  
*the king gave them, his messengers, lands.*

Adjectives are not declined, so that rules of concord do not apply to them.

### 3. ARRANGEMENT OF DEPENDENT CLAUSES IN A SENTENCE.

Long complex sentences are foreign to the genius of the Kui language which is essentially terse and vivid. A combination of dependent clauses and phrases into one sentence is, however, quite common, provided the sentence does not become overweighted. If, in using a number of expressions containing the Conditional and Causal particles and the Conjunctive participles, the construction becomes too involved, it is better to break up the sentences into co-ordinate clauses connected by **engā**, *and*, or separated by full stops. Sometimes three or even four dependent clauses with conjunctive participles may follow one upon the other, but usually relief from the monotony of this may be found by introducing synonymous, but variant phrasing.

E.g., **ḍaisi āvane nāju taka gule sṛohanai tāra ṭanginga ahanai kāsenganiī mīnjanai kāla prohpā ṭōṇḍiteru,**  
*in the morning the people of the village all came out and taking up their battle axes began the warfare by attacking their enemies.*

The above Kui sentence is correct but monotonous and variation can be introduced in the following manner:—

**ḍaisi āvane nāju taka gule sṛohanangaṭi tāra ṭangi-nga ahanai kāsenganiī mīnji mīnji kāla prohpā ṭōṇḍiteru.**

## 4. SENTENCES ILLUSTRATING DEPENDENT CLAUSES.

Dependent Clauses are of three classes :—

A.—Substantival Clauses.

B.—Adjectival Clauses.

C.—Adverbial Clauses.

A.—*Substantival Clauses* include such dependent clauses as contain a question, a command or a statement, and the following sentences will illustrate how these are expressed in Kui.

(a) Dependent Question :—

inu anariki vāti inji vestamu,  
*tell me why you came.*

eanju esoni ketanga uha manenju, inu ēra eanii  
venumu,  
*ask him how many fields he has planted.*

(b) Dependent Command :—

pēringa dehkanai nāi idu tangi ōmu inji ānu eanii  
veste,  
*I told him to carry the boxes to my house.*

iru kāsenganii mehpa dāṇḍe rohevanga vīpkaṭu inji  
inu viḍu gaṭarii bargi sīmu,  
*command the archers to shoot together as soon as they see  
the enemy.*

rājenju sōḍanga ājanai eanii vṛaka vēpa tangi bargi  
sītenju,  
*in a fit of anger the king ordered the man to be put to death.*

(c) Dependent Statement :—

Udayagiri nāju gule kambite inji dīna ḍaṇḍo sodi  
brāḍite,  
*the news that Udayagiri village was burned down spread  
throughout the country.*

inu ḍāṭa gaṭati inji āmu punji manamu,  
*we know that you are a strong man.*

ronisi eni dehingi earii prāṅga prāpa tangi keta  
nēḍa gaṭanju ānjitenju,  
*the farmer promised to sell them enough rice for one day.*

B.—*Adjectival Clauses* are relative clauses qualifying a substantive, and the following sentences will illustrate their translation into Kui :—

siṇḍanga prēke ōa masanii gule taka puneru,  
*all know the man who stole the cloths.*

nāi vespa venjanai ē dehingi ginanju eanju vaḍi  
kuiṭi idu ḍēsnnani māratanju,  
*he who hears my words and acts upon them is like a man  
who builds a house on a rock.*

esti nāju taka mrīmi gāndi lāka tuhteru earu tāra  
mīḍakanii iskuli tangi vēle paṇḍiteru,  
*those villagers who abandoned the meriah sacrifice were the  
first to send their children to school.*

mīḍa ḍeli tani ana ana āmu neḡinanga grāmbinamu,  
ḍau ēvi māi ēlu tani rahi ānu,  
*what we learn well in childhood remains in our minds after-  
wards.*

C.—*Adverbial Clauses* may be classified as follows:—

- (a) Conditional expressing Condition.
- (b) Concessive expressing Concession.
- (c) Consecutive expressing Consequence.
- (d) Comparative expressing Comparison.
- (e) Causal expressing Cause.
- (f) Final expressing Purpose.
- (g) Local expressing Place.
- (h) Temporal expressing Time.

Various ways of expressing these clauses are illustrated by the Kui sentences that follow.

(a) Conditional:—

roanju rohna sōḍanga āteka tāra ijonaka eanii  
munḍi āēru,

*if a man is constantly in a passion his own household will  
not endure him.*

earu nāngi grēssa siḍajaātaka ānu earii piha ḍuhi  
ma,

*if they had not mocked me I might have released them.*

īru ikonateru ājanai earii mīnjiteka mūēru, ēakive  
earu mīngi mīnjataka īru kamboṛi tani mārganai  
emba earii ānga mūderu,

*you being few in numbers, will not overcome them if you  
attack them, but if they attack you, you can hide in the  
forest and ward them off there.*

(b) Concessive:—

īnu ḍāṭa gaṭati āātakave ē veju ḍēspa ḍunjiteka īnu  
mūdi sena,

*though you are not strong, you will be able to lift that wood,  
perhaps, if you try.*

nāi kāsenga nāngi sāptatakave ānu uje tara vesi,  
*even if my enemies kill me I will tell the truth.*

earu bēgali dīna tani ese basari loha masekave  
tāra akenjakari sāja earu tuhpa kūteru,

*although they had lived in a foreign country for many years  
they refused to abandon the customs of their forefathers.*



## (c) Consecutive:—

jōri dehane gāḍa āi manaki imbaive ēra grāpa mūē,  
the river is so deep that no one can cross it.

jāpa gaṭanju nāngi nūri ahanai dīna gāri jātatenju  
ēraṛiki ānu eaniki rīsi prānga sīte,  
day by day the beggar asked alms of me so importunately,  
that yesterday I gave him some rice.

sōru tani ese jlōṭi kamboṛi āvane āmu nāmba  
mūātamu,  
there was such a dense forest on the hill that we could not  
climb it.

## (d) Comparative:—

ānu isingi ēlu gite ē ḍehngi ānu veste,  
I spake as I thought.

isingi tanji tāra mīḍakanii jēḍa nōnenju ehengine  
Pēnu tārani aski manarii jēḍa nōnenju,  
like as a father pitieṭh his children so the Lord pitieṭh them  
that fear Him.

## (e) Causal:—

eanju aji jēḍa gaṭanju ātaki nāḍangi ōṛeki trēba  
kūtenju,  
he refused to move outside at night time because he was a  
coward.

āmu paheria ajanjāpa ɾai jɾia masaki nājutaka de-  
hane reha āteru,  
the villagers were exceedingly glad that we had escaped the  
dangers of the way.

ihingi āātaki āmu nāṭoki ide ḍaṇḍe salba āne,  
this not being the case we must go home at once.

## (f) Final:—

gule dīna mehpa tangi ēra kangari gaṭaru sōru tini  
nāmbiteru,  
the scouts climbed a mountain in order to see all the country-  
side.

maha peskii inji koganju gossa tangi sasenju,  
the boy went off to the forest to gather mangoes.

mīḍaka klārna puni ḍehingi grāppa gaṭanju kēronḍi  
vestenju,  
the teacher told a story so that the children should under-  
stand clearly.

isingi olinga sōljanai joelaka tinba mūō, ēraṛiki inu  
negi arṛa mānda gisi nehmū,  
build up a good thick fence so that bears cannot get in and  
eat up the corn.

## (g) Local :—

ṛāṇḍu kunāṅga uha masi nēḍa tani īgari eanju kūeri  
maṭki manenju,

*this year he is sowing millet in the field where last year he  
planted sweet potatoes.*

esti baha ḡossa erganai sṛīṅga ḍahi tingi negi āne  
ēra ānu dahpi mai,

*I am seeking a place where, after clearing the jungle, it will  
be good for the cultivation of turmeric.*

estavani kēḍu koba musneru emba ḡule taka ūjanai  
kōru tini lākineru,

*all the people will gather together and sacrifice the buffalo  
at the spot where they set up the sacrificial post.*

nāḍāṅgi āni vēlene tāra ḍōpa nāju epa tangi trēba  
ḡaṭaru sāra sāra ḡianai ḍaṇḍe tākiteru,

*the travellers pushed on with quickened steps to reach before  
nightfall the village where they were to sleep.*

## (h) Temporal :—

nāju raha tangi kṛāḍi eti vēlene earu ēra vīpkiteru,  
*they shot the tiger before it reached the village street.*

pēni ḍeli vihini beoṭi pṛīa mrahka āḡinu,  
*after the cold season has come to an end the mango trees will  
fruit.*

māṅgi mehpa ḍaṇḍe kogaru ḍegiteru,  
*the boys fled as soon as they saw us.*

pṛēkorangani vāi masara venjanai nakuṛi dehane  
muskite,

*the dog barked loudly when it heard the thieves coming.*

īru mī ēju uṇba ḍeli tani ṛohna Pēnu tini johari  
ḡidu,

*when you have your meals always give thanks to God.*

earu ēserivēla sekoni dīna tangi salba tingi tōlo  
ḡipki maseru tāra āsaska, "Āmu mīṅgi oṭe meh-  
tāmu," inji ṛīanai kūva giva dahtu,

*whenever they made preparations for the journey to a dis-  
tant land their wives tried to stop them saying, "We shall  
never see you again."*

pīju eseka vāne embane sēru ṛūva sānjine,  
*when the rain comes it will then be good for ploughing.*

plahāṅga oṭe ike bāḍi āteka āju uhinasu,  
*we will plant out the plants when they have grown a little  
more.*

Kūi dīna tangi saheboreṅga vāaraa vēlene māi akeru  
ī iṭka ḍēsteru,

*our grandfathers built these houses before the Sahibs came to  
the Kond country.*

pari ini tukna eanju sāja masani gandi tini jōtenju,  
*he watched over the dead man's body until daybreak.*

earu kamboři tani veska katki masavani krāđi roanii  
 mīnjanai ōte,

*while they were cutting wood in the forest a tiger attacked and  
 carried off one of them.*

temanga sliksi sliksi mī saji masara ānu mehtate,  
*I saw you as you went along plucking the ears of corn.*

##### 5. COMPLETE STORY IN KUI ILLUSTRATING COMPOSITION OF CLAUSES AND SENTENCES.

Ē beoři roanju sōřiți sajanai, “ Ő grāpnati, ana negara gianai  
 ānu rohna sāsāni nīmba pāi?” inji Jisui vesenju. Tānu, “ Īnu  
 anariki nāngi negi sēlu venji manjadi? Roanju ađa neganju;  
 ĩnu nīmba pānba tangi reha āteka eani tara bargi ēnumu,”  
 isenju. Inbane eanju, “ Estaa?” inji vesenju. Jisu vestenju,  
 “ Mrehenii mrukā, dāri āā, prēki giā, dapa pūtpā, nī aja āba tini  
 māru māru gianai jēda āmu, engā nī sōřiți tananii nī dehnği  
 jēda gimu,” isenju. Ē lāvenju, “ Īva ānu gule aba mai; oře ana  
 gii ide?” inji eanii vesenju. Venbane Jisu eanii, “ Īnu mūla  
 negati āva tangi reha āteka, nīaa manaa gule prāsanaī pānāna-  
 kariki sīkamu, engā sendoni dīna tani negaa pāndi; sīanangati  
 nāke rohe vāmu,” isenju. Eakive ē lāvenju ē vestara venjanai  
 bikali řai ējitenju, anariki iseka eani pānba dehane mase.

(Matthew XIX, 16-22.)

The following is a free translation of the above:—

*Then a man came up and asked Jesus, “ Teacher, what good deed  
 must I do to gain everlasting life?” He said, “ Why do you ask me concern-  
 ing what is good? One alone is good. If you desire to gain life keep His  
 commandments.” “ Which?” he asked. Jesus said, “ Do no murder, do  
 not commit adultery, do not steal, do not bear false witness, honour your  
 mother and father, and love your neighbour as yourself.” The young man  
 said to him, “ I have kept all these. What more shall I now do?” Jesus  
 replied, “ If you desire to be a perfectly good man, sell all your possessions  
 and give to the poor and you shall gain treasure in heaven; then come and  
 join me.” But the young man, when he heard that, turned sadly away, for  
 his wealth was very great.*

The following is a word-for-word translation of the same:—

Ē beoři roanju sōřiți sajanai, “ Ő grāpnati, ana  
*That after one man near having gone O teacher what*  
 negara gianai ānu rohna sāsāni nīmba pāi?”  
*good thing having done I always not dying life shall obtain*  
 inji Jisui vesenju. Tānu, “ Īnu anariki nāngi negi sēlu  
*saying Jesus he asked He you why me good about*  
 venji manjadi? Roanju ađa neganju; ĩnu nīmba pānba tangi  
*asking are One man only good man you life obtain to*

reha āteka eani tara bargi ēnumu" isenju. Inbane  
 pleased if you are his thing command hold he said Having said  
 eanju, "Estaa?" inji vesenju. Jisu vestenju, "Mrehenii  
 he which ones saying asked Jesus said Man  
 mrukā, dāri āā, prēki giā, dapa  
 do not murder adultery do not be theft do not do untrue  
 pūtpā, nī aja āba tini māru  
 do not bear witness your mother father (acc. case) deference  
 māru gianai jēda āmu, engā nī sōriṭi tananii nī dehngi  
 deference doing love be and your near one you like  
 jēda gimu," isenju. Ē lāvenju, "Iva ānu gule aha  
 love do he said That young man These I all held  
 mai; oṭe ana gii ide?" inji eanii vesenju.  
 have more what shall I do now saying him he asked  
 Venbane Jisu eanii, "Īnu mūla negati āva tangi  
 He having asked Jesus him you real good person become to  
 reha āteka, nīaa manaa gule prāsanai  
 pleased if you are your things existing things all having sold  
 pānānakariki sīkamu, engā senḍoni dīna tani  
 to the not possessing people go and give and above country in  
 negaa pāṇḍi; sīanangāṭi nāke rohe vāmu,  
 good things you will obtain having given with me together come  
 isenju. Eakive ē lāvenju ē vestara venjanai bikali  
 he said But that young man that spoken thing having heard sorrow  
 rai ējitenju, anaṛiki iseka eani pāṇba dehane mase.  
 with turned away for what if it is said his possession much was

## CHAPTER XII.

### LIST OF VERBS.

By means of its Infinitive, Participles and Appellative Formations, and the words which may be made up from them, the Kui verb is remarkably able to fill out the common, every-day vocabulary of the Kond people. Also, similar ideas, which in English would require various parts of speech and different words, are often expressed in Kui by one verb and its parts; as, for example, in the following sentences, where parts of the same verb *punba*, to *know*, are used :—

- E.g., *āmu eanii punji siḍamu*, (Present Verbal Participle),  
*we do not know him.*  
*īnu pusi gina?* (Past Indicative),  
*did you UNDERSTAND?*  
*māi āba dehane punba gaṭanju*, (Infinitive),  
*our father is a very LEARNED man.*  
*mīḍaka iskuli tangi saseka tāra punba gāmbine*,  
(Infinitive),  
*if children go to school their KNOWLEDGE will increase.*  
*ānu eari ēlu gitara punjanai anara ve āsāte*, (Con-  
junctive Participle),  
*PERCEIVING their thoughts, I made no answer.*  
*nī mrīenju tūṭa taa gule punanju*, (Appellative Verb),  
*your son is a gardening EXPERT.*  
*ēri punāni vespa*, (Future Relative Participle Negative),  
*that is an IGNORANT speech.*  
*nāi punji punji ihiṅgi esekave āā siḍe*, (Adverbial  
Participle),  
*it has never happened like this within my EXPERIENCE.*

And so verbs in Kui, though not exceedingly numerous (they number, perhaps, about 700) constitute the most versatile and important section of the Kond man's vocabulary. This chapter, therefore, is devoted to a list of verbs in common use, with English equivalents and Principal Parts from which all other parts may be deduced (see pp. 88 and 89). The Principal Parts should not be confused with the Important Parts on pages 110, 111, 116, 117, 119 and 120, which are given

there in order to show clearly how the Transition and Motion Particles are incorporated into the various verbal forms for all conjugations.

In the list that follows the verbs are grouped under the four conjugations and arranged alphabetically. The conjugation of any verb may be determined by applying the following simple rule:—

**RULE.**—*Cut off the final a of the Infinitive; if what is left ends in any letter other than p, v, or b, the verb is of the First Conjugation. If, after deducting final a, the remainder ends in p, the verb is of the Second Conjugation; if it ends in v, the verb is of the Third Conjugation; if it ends in b, the verb is of the Fourth Conjugation.*

**EXCEPTIONS.**—(i) The verbs *geva*, *kelpa*, *kēpa*, *kōpa*, *sēpa*, *sūpa*, *ṛaba*, and all whose Infinitives end in *-mba*, are of the First Conjugation. (*geva* is an alternative form of *geha*.)

(ii) Verbs with Infinitives ending in *-pka* are of the Second Conjugation (see page 72), unless they are Plural Action verbs.

(iii) Verbs with Infinitives ending in *-bga* are of the Fourth Conjugation (see page 74).

Plural Action verbs are all of the First Conjugation (see Chap. VIII, § IV, 2) but none are included in the list except those formed irregularly and a few that are used more commonly than their corresponding non-plural verbs.

E.g., *jelka* (irregular) from *jelba*.  
*tāska* (more common) from *tāja*.

The aspirate *h* is not generally used initially in Kui (see Chap. I, § II, 1). No verbs, therefore, appear in the list under that letter; but in the Western and North-Western areas of the Kond country *s* sometimes changes to *h* (see Chap. I, § II, 6 [c]), so that a few verbs that begin with *s* are in those districts pronounced with an initial aspirate.

E.g., *salba* becomes *halba*.

In determining the alphabetical order of the verbs a short vowel is regarded as taking precedence of a long one. Verbs beginning with a cerebral consonant are not classed separately from those beginning with a dental, but the order is determined by the succeeding vowel or consonant. If, however, two verbs are otherwise alike, a cerebral is placed before a dental.

The verbs are named by their Infinitives and the other Principal Parts given are First Person Singular Future Indicative Affirmative, First Person Singular Past Indicative Affirmative, Present Verbal Participle, and Perfect Verbal Participle. When a verb is impersonal or can only have a non-human or neuter subject, the Third Person Singular Neuter Affirmative is given and marked (3). (i.)=Intransitive, (t.)=Transitive.

## FIRST CONJUGATION.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
aða	<i>to join (i.), to join oneself to, to help.</i>	aðii	aðite	aþki	aða
āða	<i>to be fitting, proper, beautiful.</i>	āðii	āðite	āþki	āða
āga	<i>to bear fruit.</i>	āgine (3)	āgite (3)	āgai	āga
aja	<i>to fear.</i>	ajii	ajite	aski	aja
āja	<i>to cool down (i.).</i>	ājine (3)	ājite (3)	āski	āja
ānga	<i>to intercept, to watch a herd.</i>	āngii	āngite	āngai	ānga
ānja	<i>to confess, to agree to, to promise.</i>	ānjii	ānjite	āski	ānja
aska	<i>to separate from, to choose, to weed.</i>	āskii	āskite	āskai	aska
aþa	<i>to boil (t.).</i>	aþii	aþite	aþki	aþa
benda	<i>to pierce, to thread, to skewer.</i>	bendii	bendite	betki	benda
benda	<i>to incite, to instigate. (See betka.)</i>	bendii	bendite	betki	benda
betka	<i>to incite, to instigate. (Plural Action of benda.)</i>	betkii	betkite	betkai	betka
brāða	<i>to be scattered (news).</i>	brāðine (3)	brāðite (3)	brāþki	brāða
brōða	<i>to be scattered (fire), to burn completely.</i>	brōðine (3)	brōðite (3)	brōþki	brōða
brōnða	<i>to smoulder, to be fanned into flame.</i>	brōnðine (3)	brōnðite (3)	brōþki	brōnða
brūða	<i>to be scattered (dust, smoke).</i>	brūðine (3)	brūðite (3)	brūþki	brūða

brudga	..	<i>to lay thick and deep (dust), to be embedded (arrow).</i>	brudgine (3)	..	brudgite (3)	..	brudgai	..	brudga
brunga	..	<i>to be plucked out.</i>	brungine (3)	..	brungite (3)	..	brungai	..	brunga
budga	..	<i>to be embedded (arrow), to be taut (drum).</i>	budgine (3)	..	budgite (3)	..	budgai	..	budga
būja	..	<i>to be beautiful, proper.</i>	būjii	..	būjite	..	būski	..	būja
buŕja	..	<i>to forget.</i>	buŕjii	..	buŕjite	..	buŕski buŕski.	or	buŕja
qāda	..	<i>to increase in number, to multiply (i.).</i>	qādii	..	qādite	..	qāŕki	..	qāda
dalga	..	<i>to spread (i.) (sore).</i>	dalgine (3)	..	dalgite (3)	..	dalgai	..	dalga
qāmba	..	<i>to pound.</i>	qāmbii	..	qāmbite	..	qāpki	..	qāmba
darja	..	<i>to multiply (i.).</i>	darjine (3)	..	darjite (3)	..	darjai	..	darja
qāsa	..	<i>to measure.</i>	qāsli	..	qāsite	..	qāski	..	qāsa
dega	..	<i>to run.</i>	degii	..	degite	..	degai	..	dega
dehka	..	<i>to carry on the shoulder.</i>	dehkii	..	dehkite	..	dehkai	..	dehka
qēnga	..	<i>to hang from.</i>	qēngii	..	qēngite	..	qēngai	..	qēnga
qēnja	..	<i>to be raised, to be weighed.</i>	qēnjii	..	qēnjite	..	qēski	..	qēnja
detka	..	<i>to jump.</i>	detkii	..	detkite	..	detkai	..	detka
qīga	..	<i>to touch.</i>	qīgii	..	qīgite	..	qīgai	..	qīga
qīnga	..	<i>to burst into flame (fire).</i>	qīngine (3)	..	qīngite (3)	..	qīngai	..	qīnga



FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
đodga	<i>to grovel.</i>	đodgii	đodgite	đodgai	đodga
đrīnja	<i>to be elongated, lengthened, branched.</i>	đrīnjine (3)	đrīnjite (3)	đrīnski	đrīnja
drūnga	<i>to swing (i.).</i>	drūngii	drūngite	drūngai	drūnga
đuđa	<i>to tread, to step.</i>	đuđii	đuđite	đuđki	đuđa
đūmba	<i>to shrink (i.), to be shrunken.</i>	đūmbine (3)	đūmbite (3)	đūmbai	đūmba
đunja	<i>to break cover, to start out of, to try.</i>	đunjii	đunjite	đuski	đunja
hūsa	<i>to carry on the head.</i>	đūsii	đūsīte	đūsiki	đūsa
ēga	<i>to open (i.), to be open.</i>	ēgine (3)	ēgite (3)	ēgai	ēga
ēja	<i>to become separate, to move aside (i.).</i>	ējii	ējite	ēsiki	ēja
ejga	<i>to give birth to (when either child or mother dies in childbirth).</i>	ejgii	ejgite	ejgai	ejga
ēmba	<i>to move aside (t.), to separate (t.).</i>	ēmbii	ēmbite	ēmbai	ēmba
ēnda	<i>to dance.</i>	ēndii	ēndite	ētki	ēnda
ēra	<i>to spy, to scout.</i>	ērli	ērīte	ērki	ēra
erga	<i>to make a clearing, to clear jungle.</i>	ergii	ergite	ergai	erga
ēsa	<i>to sing, to say</i>	ēsli	ēsīte	ēsiki	ēsa

eta	..	<i>to carry a child on the hip.</i>	etii	..	etite	..	etki	..	eta
gāmba (or, gāma)	..	<i>to increase (i.).</i>	gāmbine (3)	..	gāmbite (3)	..	gāmbai	..	gāmba
ganja	..	<i>to become firm and solid, to coagulate.</i>	ganjine (3)	..	ganjite (3)	..	gaski	..	ganja
garja	..	<i>to grow, to spread out (i.).</i>	garjine (3)	..	garjite (3)	..	garjai	..	garja
geha	..	<i>to run.</i>	gehii	..	gehite	..	gepki, or gehai	..	geha
genja	..	<i>to become separate from, to leave.</i>	genjii	..	genjite	..	geski	..	genja
gepka	..	<i>to run. (Plural Action of geha.)</i>	gepkii	..	gepkite	..	gepkai	..	gepka
gernga	..	<i>to moan with pain.</i>	gerngii	..	gerngite	..	gerngai	..	gernga
geva	..	<i>to run.</i>	geyii	..	gevite	..	gevai	..	geva
glōnga	..	<i>to be muddy (water).</i>	glōngine (3)	..	glōngite (3)	..	glōngai	..	glōnga
grāmba	..	<i>to learn.</i>	grāmbii	..	grāmbite	..	grāmbai	..	grāmba
grāsa	..	<i>to step over, to pass over.</i>	grāsii	..	grāsate	..	grāsai	..	grāsa
grenga	..	<i>to moan. (Same as gernga.)</i>	grengii	..	grengite	..	grengai	..	grenga
grēnja	..	<i>to gasp and moan.</i>	grēnjii	..	grēnjite	..	grēsai	..	grēnja
grōnga	..	<i>to crouch.</i>	grōngii	..	grōngite	..	grōngai	..	grōnga
gruhka	..	<i>to smear over.</i>	gruhkii	..	gruhkite	..	gruhkai	..	gruhka
gunda	..	<i>to bud, to sprout.</i>	gundine (3)	..	gundite (3)	..	gutki	..	gunda
iska	..	<i>to collide, to butt. (Plural Action of ibga.)</i>	iskii	..	iskite	..	iskai	..	iska
ita	..	<i>to place, to put, to put by.</i>	itii	..	itite	..	itki	..	ita

## FIRST CONJUGATION—contd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
jāmba	<i>to rest, to stop, to subside.</i>	jāmbii	jāmbite	jāmbai	jāmba
jelka	<i>to pull.</i> (Plural Action of jelba.)	jelkii	jelkite	jelkai	jelka
jinja	<i>to blow (wind).</i>	jinjine (3)	jinjite (3)	jinski	jinja
jōga	<i>to wash clothes.</i>	jōgii	jōgite	jōgai	jōga
jōnga	<i>to hatch, to cover with wings.</i>	jōngine (3)	jōngite (3)	jōngai	jōnga
jōnga	<i>to inherit, to serve out food.</i>	jōngii	jōngite	jōngai	jōnga
jūga	<i>to suffer, to be afflicted.</i>	jūgii	jūgite	jūgai	jūga
jūmba	<i>to suck.</i>	jūmbii	jūmbite	jūmbai	jūmba
kāga	<i>to warm oneself by the fire.</i>	kāgii	kāgite	kāgai	kāga
kaha	<i>to play.</i>	kahii	kahite	kahai	kaha
kaja	<i>to become solid, to solidify (i.)</i>	kajine (3)	kajite (3)	kaski	kaja
kāja	<i>to plaster over.</i>	kājii	kājite	kāski	kāja
kamba	<i>to be burned.</i>	kambii	kambite	kambai	kamba
kānda	<i>to possess a person (spirit).</i>	kāndine (3)	kāndite (3)	kātki	kānda
kānda	<i>to be hot.</i>	kāndine (3)	kāndite (3)	kātki	kānda
kāra	<i>to be hot (sun's heat).</i>	kārine (3)	kārte (3)	kārki	kāra

kāra (jēda)	..	<i>to be troubled (mind, heart).</i>	kārine (3)	..	kārite (3)	..	kārki	..	kāra
kaŗsa	..	<i>to dry up, to wither.</i>	kaŗsine (3)	..	kaŗsite (3)	..	kaŗsai	..	kaŗsa
kaŗsa	..	<i>to knead.</i>	kaŗsii	..	kaŗsite	..	kaŗsai	..	kaŗsa
kasa	..	<i>to bite, to sting.</i>	kasii	..	kasite	..	kaski	..	kasa
kata	..	<i>to cut, to cut down.</i>	katii	..	katite	..	katki	..	kata
kēka	..	<i>to lean against (i.).</i>	kēkii	..	kēkite	..	kēkai	..	kēka
kelpā	..	<i>to bewitch</i>	kelpii	..	kelpite	..	kelpai	..	kelpa
kēpa	..	<i>to bewitch.</i>	kēpii	..	kēpite	..	kēpai	..	kēpa
keŗga	..	<i>to shake (i.).</i>	keŗgii	..	keŗgite	..	keŗgai	..	keŗga
kisa	..	<i>to pinch.</i>	kisii	..	kisite	..	kiskii	..	kisa
klēga	..	<i>to bewitch.</i>	klēgii	..	klēgite	..	klēgai	..	klēga
kleha	..	<i>to bewitch.</i>	klehii	..	klehite	..	klehai	..	kleha
klēja	..	<i>to be distended (udder).</i>	klējine (3)	..	klējite (3)	..	klēski	..	klēja
klōnga	..	<i>to be drawn up, to be bent (knee, finger or stomach).</i>	klōngine (3)	..	klōngite (3)	..	klōngai	..	klōnga
koŗa	..	<i>to buy, to take, to take up.</i>	koŗii	..	koŗite	..	koŗki	..	koŗa
kōga	..	<i>to be small, to decrease (i.).</i>	kōgii	..	kōgite	..	kōgai	..	kōga
kōnda	..	<i>to be bent aside, to be curly.</i>	kōndine (3)	..	kōndite (3)	..	kōŋki	..	kōnda
kōnja	..	<i>to stretch from one point to another.</i>	kōnjine (3)	..	kōnjite (3)	..	kōnski	..	kōnja
kōpa	..	<i>to watch a herd.</i>	kōpii	..	kōpite	..	kōpai	..	kōpa

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
kōra	<i>to lull to sleep.</i>	kōrii	kōrite	kōrki	kōra
koṛga	<i>to shake (i.), to wave in the wind.</i>	koṛgii	koṛgite	koṛgai	koṛga
krāḍa	<i>to be greedy, to be avaricious, to covet.</i>	krāḍii	krāḍite	krāḍki	krāḍa
kraha	<i>to throw the arms about, to swim.</i>	krahii	krahite	krahai	kraha
kreha	<i>to throw the arms about, to swim.</i>	krehii	krehite	krehai	kreha
kṛeṅga	<i>to shake (i.).</i>	kṛeṅgii	kṛeṅgite	kṛeṅgai	kṛeṅga
kṛīnja	<i>to dream.</i>	kṛīnjii	kṛīnjite	kṛīnski	kṛīnja
kṛumba	<i>to sink beneath, to dive.</i>	kṛumbii	kṛumbite	kṛumbai	kṛumba
kṛumba (iḍu)	<i>to come to an end, to die out (family).</i>	kṛumbine (3)	kṛumbite (3)	kṛumbai	kṛumba
kūra	<i>to fall down, to fall over.</i>	kūrii	kūrite	kūrki	kūra
kuṭa	<i>to incite, to instigate. (See kuṭka.)</i>	kuṭii	kuṭite	kuṭki	kuṭa
kuta	<i>to prick (thorn).</i>	kutine (3)	kutite (3)	kutki	kuta
kuṭka	<i>to incite, to instigate. (Plural Action of kuṭa.)</i>	kuṭkii	kuṭkite	kuṭkai	kuṭka
lāka	<i>to sacrifice.</i>	lākii	lākite	lākai	lāka
lāṅga	<i>to be fickle, to be changeable.</i>	lāṅgii	lāṅgite	lāṅgai	lāṅga
lānja	<i>to sprinkle.</i>	lānjii	lānjite	lānski	lānja

lenga	..	<i>to be broken, to break (i.).</i>	lengji	..	lengite	..	lengai	..	lenga
lumba	..	<i>to be extinguished.</i>	lumbine (3)	..	lumbite (3)	..	lumbai	..	lumba
māja	..	<i>to ripen (i.) (off the tree).</i>	mājine (3)	..	mājite (3)	..	māski	..	māja
māka	..	<i>to grill, to bake.</i>	mākii	..	mākite	..	mākai	..	māka
malga	..	<i>to fall forward on the face.</i>	malgii	..	malgite	..	malgai	..	malga
mānda	..	<i>to aim at, to have a fixed intention, to desire.</i>	māndii	..	māndite	..	mātki	..	mānda
māfa	..	<i>to heal (i.) (a sore).</i>	māfine (3)	..	māfite (3)	..	mārki	..	māfa
māra	..	<i>to begot, to give birth to, to lay eggs.</i>	mārii	..	mārte	..	mārki	..	māra
mārga	..	<i>to take shelter, to hide (i.).</i>	mārgii	..	mārgite	..	mārgai	..	mārga
māsa	..	<i>to make a mistake.</i>	māsii	..	māsite	..	māsiki	..	māsa
māska	..	<i>to exchange.</i>	māskii	..	māskite	..	māskai	..	māska
maṭa	..	<i>to sow broadcast.</i>	maṭii	..	maṭite	..	maṭki	..	maṭa
mīnja	..	<i>to attack.</i>	mīnjii	..	mīnjite	..	mīsiki	..	mīnja
mlinga	..	<i>to turn over on to the side (i.).</i>	mlingii	..	mlingite	..	mlingai	..	mlinga
mlūnga	..	<i>to be covered.</i>	mlūngii	..	mlūngite	..	mlūngai	..	mlūnga
mrānda	..	<i>to plaster, to smear over.</i>	mrāndii	..	mrāndite	..	mrātki	..	mrānda
mrānga	..	<i>to be lost (things).</i>	mrāngine (3)	..	mrāngite (3)	..	mrāngai	..	mrānga
mrēḍa	..	<i>to chew, to gnash the teeth.</i>	mrēḍii	..	mrēḍite	..	mrētki	..	mrēḍa
mrēsa	..	<i>to choke (t.), to throttle.</i>	mrēsii	..	mrēsite	..	mrēsiki	..	mrēsa

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
mṛga	<i>to repeat an action.</i>	mṛgii	mṛgite	mṛgai	mṛga
mriha	<i>to become accustomed to, to be content, to tolerate.</i>	mrihii	mrihite	mrihai	mriha
mṛḍa	<i>to clench the teeth.</i>	mṛḍii	mṛḍite	mṛḍai	mṛḍa
mṛṅga	<i>to crouch over.</i>	mṛṅgii	mṛṅgite	mṛṅgai	mṛṅga
mrunga	<i>to be torn.</i>	mrungine (3)	mrungite (3)	mrungai	mrunga
mūga	<i>to be finished.</i>	mūgine (3)	mūgite (3)	mūgai	mūga
mūka	<i>to lift food to the mouth.</i>	mūkii	mūkite	mūkai	mūka
munja	<i>to sink beneath, to be immersed.</i>	munjii	munjite	munsi	munja
mūnja	<i>to smell (t.).</i>	mūnjii	mūnjite	mūnsi	mūnja
mursa	<i>to reckon not of, to be regardless of danger or suffering, to endure, to dare.</i>	mursii	mursite	mursai	mursa
musa	<i>to wash the head, to cover with skin or cloth, to kill an animal for funeral rites.</i>	musii	musite	muski	musa
muska	<i>to bark.</i>	muskiṇe (3)	muskite (3)	muskai	muska
nāka	<i>to lick, to lap.</i>	nākii	nākite	nākai	nāka
nāmba	<i>to ascend, to climb a hill.</i>	nāmbii	nāmbite	nāmbai	nāmba
nānga	<i>to strip off twigs or leaves.</i>	nāngii	nāngite	nāngai	nānga

nasa	..	to push, to press.	nasii	..	nasite	..	naski	..	nasa
nēja	..	to spring up above ground.	nējine (3)	..	nējite (3)	..	nēski	..	nēja
nemba	..	to be finished.	nembine (3)	..	nembite (3)	..	nembai	..	nemba
nenja	..	to be full, to water.	nenjii	..	nenjite	..	neski	..	nenja
nēnja	..	to breathe.	nēnjii	..	nēnjite	..	nēski	..	nēnja
nēra	..	to rub, to stroke, to scrape.	nērīi	..	nērite	..	nērki	..	nēra
nīmba	..	to live.	nīmbīi	..	nīmbite	..	nīmbai	..	nīmba
ninga	..	to rise, to stand up.	ningīi	..	ningite	..	ningai	..	ninga
nisa	..	to stand still, to stop.	nisii	..	nisite	..	niski	..	nisa
nōka	..	to precede, to go ahead of.	nōkīi	..	nōkite	..	nōkai	..	nōka
nonja	..	to kiss.	nonjii	..	nonjite	..	noski	..	nonja
oḍa	..	to be pure, to be clear, to be bright.	oḍine (3)	..	oḍite (3)	..	oḍki	..	oḍa
oḍa	..	to take an oath, to lay a charge against.	oḍīi	..	oḍite	..	oḍki	..	oḍa
oga	..	to trap.	ogīi	..	ogite	..	ogai	..	oga
ōga	..	to be proud, to boast.	ōgīi	..	ōgite	..	ōgai	..	ōga
ōja	..	to burst (i.), to crack (i.), to be broken.	ōjine (3)	..	ōjite (3)	..	ōski	..	ōja
ōra	..	to miss the mark, to tell a lie.	ōrīi	..	ōrite	..	ōrki	..	ōra
osa	..	to weave, to sew.	osii	..	osite	..	oski	..	osa
ota	..	to fetch a person. (See page 114.)	otikai	..	otikate	..	otki	..	ota



FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
otka	<i>to take an oath, to swear. (Plu. Action of oḍa)</i>	otkii	otkite	otkai	otka
pāga	<i>to fight, to wrestle, to attack.</i>	pāgii	pāgite	pāgai	pāga
paha	<i>to take form.</i>	pahii	pahite	pahai	paha
pāka	<i>to pierce.</i>	pākii	pākite	pākai	pāka
palga	<i>to bend down, to stoop.</i>	palgii	palgite	palgai	palga
paṇḍa	<i>to send.</i>	paṇḍii	paṇḍite	paṇḍai	paṇḍa
panga	<i>to be split.</i>	pangine (3)	pangite (3)	pangai	panga
panja	<i>to be replete, to be satisfied with food.</i>	panjii	panjite	paski	panja
pānja	<i>to fly, to leap.</i>	pānjii	pānjite	pāsai	pānja
parja	<i>to be buried over (metal or wood).</i>	parjine (3)	parjite (3)	parjai	parja
parmba	<i>to grope.</i>	parmbii	parmbite	parmbai	parmba
pāska	<i>to disparage, to despise.</i>	pāskii	pāskite	pāskai	pāska
peha	<i>to drive away.</i>	pehii	pehite	pehai	peha
pēnja	<i>to split (t.), to split wood.</i>	pēnjii	pēnjite	pēsai	pēnja
pēnja	<i>to strain off rice water.</i>	pēnjii	pēnjite	pēsai	pēnja
peska	<i>to pick up. (Plural Action of pebga.)</i>	peskii	peskite	peskai	peska

pīga	to be heavy.	pīgi	..	pigite	..	pigai	..	pīga	..
pinja	to rebound.	pinjine (3)	..	pinjite (3)	..	piski	..	pinja	..
plāmba	to hunt.	plāmbii	..	plāmbite	..	plāmbai	..	plāmba	..
planga	to be a cover.	plangine (3)	..	plangite (3)	..	plangai	..	planga	..
plinga	to be split.	plingine (3)	..	plingite (3)	..	plingai	..	plinga	..
poja	to make a bundle of.	pojii	..	pojite	..	poski	..	poja	..
pomba	to embrace.	pombii	..	pombite	..	pombai	..	pomba	..
ponga	to be split, to be scattered.	pongine (3)	..	pongite (3)	..	pongai	..	ponga	..
pōnga	to be noised abroad, to be praised, to be befamed.	pōngii	..	pōngite	..	pōngai	..	pōnga	..
prenga	to be cloven, to be cracked.	prengine (3)	..	prengite (3)	..	prengai	..	prenga	..
pronđa	to catch alight.	pronďine (3)	..	pronďite (3)	..	proŭki	..	pronđa	..
prūnga	to be broken off, to be settled.	prūngine (3)	..	prūngite (3)	..	prūngai	..	prūnga	..
puha	to get wet, to be wet.	puhii	..	puhite	..	puhai	..	puha	..
pūnda	to meet.	pūndii	..	pūndite	..	pūŭki	..	pūnda	..
pūta	to blow with the mouth	pūtii	..	pūtite	..	pūtai	..	pūta	..
raĭa	to tap, flick away, pat.	raĭii	..	raĭite	..	raĭai	..	raĭa	..
rāga	to be worn away, to be chafed.	rāgine (3)	..	rāgite (3)	..	rāgai	..	rāga	..
raja	to scoop up, to scratch up.	rajii	..	rajite	..	raŭski	..	raja	..
ranga	to be broken, to be divided, to die down (fire).	rangine (3)	..	rangite (3)	..	rangai	..	ranga	..

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
rānja	<i>to be married, to marry, to possess a person (spirit).</i>	rānji	rānjite	rāski	rānja
řenga	<i>to hop.</i>	řengii	řengite	řengai	řenga
řenga	<i>to be broken (bread, cakes).</i>	řengine (3)	řengine (3)	řengai	řenga
řesa	<i>to rub.</i>	řesii	řesite	řeski	řesa
rīnda	<i>to be stable, to be set in position.</i>	rīndine (3)	rīndite (3)	rīski	rīnda
řonda	<i>to slip through.</i>	řondine (3)	řondite (3)	řotki	řonda
řonga	<i>to hop.</i>	řongii	řongite	řongai	řonga
rōnja	<i>to be fitting, to be proper, to be smooth.</i>	rōnjine (3)	rōnjite (3)	rōski	rōnja
řosa	<i>to scrape, to draw one surface over another, to play a violin.</i>	řosii	řosite	řoski	řosa
rūḍa	<i>to crawl, to creep under.</i>	rūḍii	rūḍite	rūṭki	rūḍa
rūga	<i>to dissolve (i.), to be smooth.</i>	rūgine (3)	rūgite (3)	rūgai	rūga
řuha	<i>to peel off (skin) (i.).</i>	řuhine (3)	řuhite (3)	řuhai	řuha
řuja	<i>to be scorched by the sun, to be seared.</i>	řujine (3)	řujite (3)	řuski	řuja
rūja (kau)	<i>to yawn.</i>	rūjii	rūjite	rūski	rūja
řumba	<i>to dive, to sink beneath.</i>	řumbii	řumbite	řumbai	řumba

rumba	..	to roar.	rumbine (3)	..	rumbite (3)	..	rumbai	..	rumba
runja	..	to hum, to thunder.	runjine (3)	..	runjite (3)	..	ruski	..	runja
rusa	..	to stroke.	rūsii	..	rūsite	..	rūsiki	..	rusa
rūsa	..	to crush, to grind.	rūsii	..	rūsite	..	rūsiki	..	rūsa
ruta	..	to set light to.	rutii	..	rutite	..	rutki	..	ruta
sanja	..	to be fitting, to be proper, to be beautiful.	sānjii	..	sānjite	..	sāsiki	..	sanja
sāra	..	to exceed.	sārine (3)	..	sārīte (3)	..	sārki	..	sāra
saša	..	to be soft, tender, well-cooked.	sašine (3)	..	sašite (3)	..	saški	..	saša
semba	..	to be sweet. (Defective, see sepa.)	....	..	....	..	sembi	..	semba
senga	..	to climb (a tree or ladder, etc.).	sengii	..	sengite	..	sengai	..	senga
sēpa	..	to sweep.	sēpii	..	sēpite	..	sēpai	..	sēpa
sika	..	to droop the head.	sikii	..	sikite	..	sikai	..	sika
slinga	..	to become unloosed, to be plucked.	slingine (3)	..	slingite (3)	..	slingai	..	slinga
slīnga	..	to stand on end (hair).	slīngine (3)	..	slīngite (3)	..	slīngai	..	slīnga
sōka	..	to strike at, to bite (snake, dog, etc.).	sōkine (3)	..	sōkite (3)	..	sōkai	..	sōka
sonḍa	..	to chop up.	sonḍii	..	sonḍite	..	soḍki	..	sonḍa
sōsa	..	to be intoxicated.	sōsii	..	sōsite	..	sōsiki	..	sōsa
soṭka	..	to chop up. (Plural Action of sonḍa.)	soṭkii	..	soṭkite	..	soṭkai	..	soṭka
srēmba	..	to be stout, to be well favoured.	srēmbii	..	srēmbite	..	srēmbai	..	srēmba

FIRST CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
srīḍa	<i>to be angry.</i>	srīḍii	srīḍite	srīṭki	srīḍa
srīṇda	<i>to blow the nose.</i>	srīṇdii	srīṇdite	srīṭki	srīṇda
sringa	<i>to be unloosed.</i>	sringine (3)	sringite (3)	sringai	sringa
srūmba	<i>to be jarred (arm).</i>	srūmbine (3)	srūmbite (3)	srūmbai	srūmba
sūga	<i>to be rough.</i>	sūgine (3)	sūgite (3)	sūgai	sūga
sūja	<i>to be well favoured, to grow fatter.</i>	sūjii	sūjite	sūski	sūja
sunja	<i>to sleep.</i>	sunjii	sunjite	suski	sunja
sūpa	<i>to spit.</i>	sūpii	sūpite	sūpai	sūpa
sūpa (buru)	<i>to become mildewed.</i>	sūpii	sūpite	sūpai	sūpa
sūra	<i>to see.</i>	sūrii	sūrite	sūrki	sūra
sūsa	<i>to close the eyes.</i>	sūsii	sūsute	sūski	sūsa
sūṭa	<i>to point with the finger.</i>	sūṭii	sūṭite	sūṭki	sūṭa
tāja	<i>to wipe.</i>	tājii	tājite	tāsai	tāja
tāka	<i>to walk.</i>	tākii	tākite	tākai	tāka
tāra	<i>to burrow, to scratch out a hole.</i>	tārii	tārite	tārki	tāra
tāska	<i>to wipe. (Plural Action form of tāja.)</i>	tāskii	tāskite	tāskai	tāska

tāta	..	<i>to gird a cloth round the waist.</i>	tāti	..	tāite	..	tāki	..	tāta
teja	..	<i>to beat out, to fashion (iron, pots, etc.).</i>	teji	..	tejte	..	teski	..	teja
tēra	..	<i>to half close the eye.</i>	tērii	..	tērite	..	tērki	..	tēra
tija	..	<i>to wake up (i.).</i>	tijii	..	tijite	..	tiski	..	tija
tija	..	<i>to return, to turn back (i.).</i>	tijii	..	tijite	..	tiski	..	tija
timbang	..	<i>to be folded.</i>	timbangine (3)	..	timbangite (3)	..	timbang	..	timbang
tirga	..	<i>to tremble, to shiver.</i>	tirgii	..	tirgite	..	tirgai	..	tirga
tlānga	..	<i>to toss (i.), to splash (water, waves).</i>	tlāngine (3)	..	tlāngite (3)	..	tlāngai	..	tlānga
tlōnga	..	<i>to melt (i.).</i>	tlōngine (3)	..	tlōngite (3)	..	tlōngai	..	tlōnga
tōga	..	<i>to kick.</i>	tōgii	..	tōgite	..	tōgai	..	tōga
tōmba	..	<i>to appear.</i>	tōmbii	..	tōmbite	..	tōmbai	..	tōmba
tōnda	..	<i>to begin.</i>	tōndii	..	tōndite	..	tōŋki	..	tōnda
tōnja	..	<i>to appear.</i>	tōnjii	..	tōnjite	..	tōski	..	tōnja
torga	..	<i>to writhe.</i>	torgii	..	torgite	..	torgai	..	torga
totka	..	<i>to kick. (Plural Action of tōga.)</i>	totkii	..	totkite	..	totkal	..	totka
tredra	..	<i>to bore a hole.</i>	tredrii	..	tredrite	..	tretki	..	tredra
trōja	..	<i>to grow in body.</i>	trōjii	..	trōjite	..	trōski	..	trōja
tronga	..	<i>to roll (i.).</i>	trongii	..	trongite	..	trongai	..	tronga
trunga	..	<i>to become a hole, to be pierced.</i>	trungine (3)	..	trungite (3)	..	trungai	..	trunga

## FIRST CONJUGATION—contd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
tunda	to shut.	tundii	tundite	tuṭki	tuṇḍa
tusa	to gird.	tusii	tusite	tuski	tusa
uḍa	to accuse.	uḍii	uḍite	uṭki	uḍa
ūga	to be stripped off.	ūgine (3)	ūgite (3)	ūgai	ūga
uha	to plant.	uhii	uhite	uhai	uha
ūja	to assemble (i.).	ūjii	ūjite	ūski	ūja
ūṇḍa	to root up, to pull up, to extract.	ūṇḍii	ūṇḍite	ūṭki	ūṇḍa
ūra	to dissolve.	ūrine (3)	ūrīte (3)	ūrki	ūra
usa	to set a post into the ground, to set up.	usii	usite	uski	usa
usa (mendānga)	to kneel.	usii	usite	uski	usa
uska	to butt, to collide with. (Plural Action of ubga)	uskil	uskite	uskai	uska
uta (mendānga)	to kneel. (Alternative of usa.)	utii	utite	utki	uta
vaha	to be tired.	vahii	vahite	vahai	vaha
vaja	to cook.	vajii	vajite	vaski	vaja
valga	to be thin, to be emaciated.	valgii	valgite	valgai	valga
vandā	to taste (t.).	vandii	vandite	vaṭki	vandā

vānga	..	<i>to leak through, to percolate.</i>
vānja	..	<i>to chip off, to smooth off.</i>
vāra	..	<i>to be cramped.</i>
vasa	..	<i>to be dry, to wither, to be lean.</i>
vega	..	<i>to put a roof on, to thatch.</i>
vēga	..	<i>to outlast, to dawn.</i>
veka	..	<i>to cough.</i>
vēnga	..	<i>to stretch out, to spread out (i.).</i>
venda	..	<i>to wane, to be left behind.</i>
verka	..	<i>to scratch.</i>
vēsa	..	<i>to bring out.</i>
vīda	..	<i>to throw the limbs or body about.</i>
viha	..	<i>to be completed, to come to an end.</i>
vīka	..	<i>to trumpet, to play a flute, etc.</i>
vīnja	..	<i>to blow.</i>
vīra	..	<i>to be available.</i>
vlēnda	..	<i>to swell, to be inflated.</i>
vřēja	..	<i>to bend back, to bend down.</i>
vringa	..	<i>to fall to pieces, to disperse.</i>

vāngii	..	vāngite	..	vāngai	..	vānga
vānjii	..	vānjite	..	vāsai	..	vānja
vārine (3)	..	vārite (3)	..	vārki	..	vāra
vasii	..	vasite	..	vasai	..	vasa
vegii	..	vegite	..	vegai	..	vega
vēgii	..	vēgite	..	vēgai	..	vēga
vekii	..	vekite	..	vekai	..	veka
vēngine (3)	..	vēngite (3)	..	vēngai	..	vēnga
vendii	..	vendite	..	veŭki	..	venda
verkii	..	verkite	..	verkai	..	verka
vēsii	..	vēsite	..	vēsai	..	vēsa
vīdii	..	vīdite	..	vīŭki	..	vīda
vihine (3)	..	vihite (3)	..	vihai	..	viha
vīkii	..	vīkite	..	vīkai	..	vīka
vīnjine	..	vīnjite	..	vīnsai	..	vīnja
vīrine (3)	..	vīrite (3)	..	vīrki	..	vīra
vlēndine (3)	..	vlēndite (3)	..	vlēŭki	..	vlēnda
vřējii	..	vřējite	..	vřēsai	..	vřēja
vringii	..	vringite	..	vringai	..	vringa



## FIRST CONJUGATION—concl'd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
vīsa	.. to make a mark, to write, to make a furrow, to cut up flesh.	vīsii	vīsite	vīski	vīsa
vīsa	.. to milk.	vīsii	vīsite	vīski	vīsa
SECOND CONJUGATION.					
ahpa	.. to hold, to seize.	ahi	ahte	ahpi	aha
alpa	.. to weave sticks together.	ali	alte	alpi	alsa
arpa	.. to mix.	ari	arte	arpi	arisa
ārpa	.. to hide.	āri	ārte	ārpi	ārisa
ārpa	.. to call.	āri	ārte	ārpi	ārisa
āspa	.. to answer.	āsi	āste	āspi	āssa
āspa	.. to make cold, to cool down (t.), to reduce a fire.	āsi	āste	āspi	āssa
aṭpa	.. to join together.	aṭi	aṭte	aṭpa	aṭsa
āṭpa (=ārpa)	.. to hide.	āṭi	āṭte	āṭpi	āṭsa
blupka	.. to break down.	bluki	blukte	blupki	bluksa
brappa	.. to carry off by force.	brapi	brapte	brapai	brapsa
brāṭpa	.. to scatter news.	brāṭi	brāṭte	brāṭpi	brāṭsa

brōtpa	..	to spread fire.	brōṭi	..	brōṭte	..	brōṭpi	..	brōṭsa
brupka	..	to pluck out (feathers, hair, etc.).	bruki	..	brukte	..	brupki	..	bruksa
brūtpa	..	to scatter dust or smoke.	brūṭi	..	brūṭte	..	brūṭpi	..	brūṭsa
dahpa	..	to seek.	dahi	..	dahte	..	dahpi	..	daha
dāpa	..	to compare, to select, to lie in wait for.	dāi	..	dāte	..	dāpi	..	dāsa
dāpa	..	to open a door.	dāi	..	dāte	..	dāpi	..	dāsa
dēhpa	..	to be firm, stiff, hard.	dēhne (3)	..	dēhte (3)	..	dēhpi	..	dēha
dēspa	..	to raise, to build, to weigh.	dēsi	..	dēste	..	dēspi	..	dēssa
dipka	..	to light a fire.	diki	..	dikte	..	dipki	..	diksa
dippa	..	to set down, to put a pot on the fire.	dipi	..	dipte	..	dipai	..	dipsa
dohpa	..	to make mention of, to be lame, to praise.	dohi	..	dohste	..	dohpi	..	doha
dōpa	..	to lie down.	dōi	..	dōte	..	dōpi	..	dōsa
dōpa	..	to put within, insert, plunge into.	dōi	..	dōte	..	dōpi	..	dōsa
dṛahpa	..	to be difficult, to be hard, to be thick.	dṛahne (3)	..	dṛahste (3)	..	dṛahpi	..	dṛaha
dṛāpa	..	to overflow.	dṛāne	..	dṛāte	..	dṛāpi	..	dṛāsa
dṛipa	..	to drag, to draw.	dṛii	..	dṛite	..	dṛipi	..	dṛisa
dṛūpa	..	to swing (t.), to sway (t.).	dṛūki	..	dṛūkte	..	dṛūpi	..	dṛūksa
dṛūspa	..	to be glutinous.	dṛūsne	..	dṛūste	..	dṛūspi	..	dṛūssa
duhpa	..	to be probable.	duhi	..	duhte	..	duhpi	..	duha

SECOND CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
dūpa	<i>to drive.</i>	dūi	dūte	dūpi	dūsa
dupka	<i>to clear away rubbish or flth.</i>	duki	dukte	dupki	duksa
dūppa	<i>to shorten, to draw in, to shrink (t.).</i>	dūpi	dūpte	dūpai	dūpsa
duspa	<i>to make to start out of, to cause to break cover.</i>	dusi	duste	duspi	dussa
ehpa	<i>to remove a pot from the fire, to save, to deliver.</i>	ehi	ehte	ehpi	eha
epa	<i>to arrive, to be sufficient.</i>	ei	ete	epi	esa
ēpka	<i>to open (t.).</i>	ēki	ēkte	ēpki	ēksa
eppa	<i>to cause to arrive, to make to suffice.</i>	epi	epte	epai	epsa
ērpa	<i>to make a fire burn, to kindle.</i>	ēri	ēрте	ērpi	ērsa
espa	<i>to pluck.</i>	esi	este	espi	essa
ēspa	<i>to separate (t.), to spin.</i>	ēsi	ēste	ēspi	ēssa
gāpa	<i>to sprout, to grow (grass, hair, teeth).</i>	gāne (3)	gāte (3)	gāpi	gāsa
gāppa	<i>to increase (t.).</i>	gāpi	gāpte	gāpai	gāpsa
gāspa	<i>to hang oneself, to suspend.</i>	gasi	gaste	gaspi	gassa
gespa	<i>to set apart from, to cause to leave.</i>	gesi	geste	gespi	gessa
glahpa	<i>to stir, to confuse.</i>	glahi	glahte	glahpi	glaha

glōpka	..	<i>to make muddy or turbid.</i>	glōki	..	glōkte	..	glōpki	..	glōksa
gōpka	..	<i>to stretch the neck, to open out into full ear (corn).</i>	gōki	..	gōkte	..	gōpki	..	gōksa
gōrpa	..	<i>to hit the mark.</i>	gōri	..	gōrte or gote	..	gōrpi	..	gōrsa
grāpa	..	<i>to cross over, to pass by.</i>	grāi	..	grāte	..	grāpi	..	grāsa
grāpa	..	<i>to scoop up.</i>	grāi	..	grāte	..	grāpi	..	grāsa
grāppa	..	<i>to teach.</i>	grāpi	..	grāpte	..	grāpai	..	grāpsa
grehpa	..	<i>to broil, to toast.</i>	grehi	..	grehte	..	grehpi	..	greha
grēspa	..	<i>to mock, to mimic.</i>	grēsi	..	grēste	..	grēspi	..	grēssa
grīpa	..	<i>to burn the dead, to cremate.</i>	grīi	..	grīte	..	grīpi	..	grīsa
grīpka	..	<i>to irritate the throat.</i>	grīkne (3)	..	grīkte (3)	..	grīpki	..	grīksa
grōpa	..	<i>to scratch, to claw.</i>	grōi	..	grōte	..	grōpi	..	grōsa
grūpa	..	<i>to surround, to encircle.</i>	grūi	..	grūte	..	grūpi	..	grūsa
guhpa	..	<i>to swallow.</i>	guhi	..	guhte	..	guhpi	..	guha
ihpa	..	<i>to thrust in, to stab, to steep.</i>	ihi	..	ihte	..	ihpi	..	iha
ispa	..	<i>to make articulate.</i>	isi	..	iste	..	ispi	..	issa
jāpa	..	<i>to beg, to ask a favour.</i>	jāi	..	jāte	..	jāpi	..	jāsa
jāpa	..	<i>to descend (a ladder, building, etc.).</i>	jāi	..	jāte	..	jāpi	..	jāsa
jāppa	..	<i>to cause to descend, to lower.</i>	jāpi	..	jāpte	..	jāpai	..	jāpsa
jarpa	..	<i>to shake a cloth, hand or foot.</i>	jari	..	jarte	..	jarpi	..	jarpa

## SECOND CONJUGATION—contd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
jlopka	<i>to torment.</i>	jloki	jlokte	jlopki	jloksa
jōpa	<i>to watch over.</i>	jōi	jōte	jōpi	jōsa
jīppa	<i>to deliver.</i>	jīpi	jīpte	jīpai	jīpsa
jūpa	<i>to suck.</i>	jūi	jūte	jūpi	jūsa
jūpka	<i>to afflict.</i>	jūki	jūkte	jūpi	jūksa
jurpa	<i>to cause to shed, to shake down.</i>	jurī	jurte	jurpi	jurša
kahpa	<i>to plaster, to smear over, (with kanga) to wash the face.</i>	kahi	kahte	kahpi	kaha
kāpa	<i>to await, to outlast.</i>	kāi	kāte	kāpi	kāsa
kapka	<i>to laugh.</i>	kaki	kakte	kapki	kaksa
kappa	<i>to scorch, to blacken with soot.</i>	kapne (3)	kapte (3)	kapai	kapsa
kappa	<i>to swallow.</i>	kapi	kapte	kapai	kapsa
kārpa	<i>to dig up.</i>	kāri	kārte	kārpi	kārsa
kāspa	<i>to make hot, to heat.</i>	kāsi	kāste	kāspi	kāssa
klāpa	<i>to lament, to crow.</i>	klāi	klāte	klāpi	klāsa
klōpka	<i>to contract, to draw in, to draw up the leg.</i>	klōki	klōkte	klōpi	klōksa

kohpa	.. to raise the arm.	kohi	..	kohte	..	kohpi	..	koha
kopka	.. to sit down.	koki	..	kokte	..	kopki	..	koksa
kōpka	.. to reduce, to make small.	kōki	..	kōkte	..	kōpki	..	kōksa
koṛpa	.. to develop a springing motion, to bounce.	koṛne (3)	..	koṛte (3)	..	koṛpi	..	koṛsa
kospa	.. to beat, to peck.	kosi	..	koste	..	kospi	..	kossa
koṭpa	.. to develop a springing motion.	koṭne (3)	..	koṭte (3)	..	koṭpi	..	koṭsa
kṛahpa	.. to evacuate the bowels.	kṛahi	..	kṛahte	..	kṛahpi	..	kṛaha
krāpa	.. to cut.	krāi	..	krāte	..	krāpi	..	krāsa
kṛepka	.. to shake.	kṛeki	..	kṛekte	..	kṛepki	..	kṛeksa
kṛīpa	.. to swell.	kṛīi	..	kṛīte	..	kṛīpi	..	kṛīsa
kṛīspa	.. to cause to dream, to reveal in a dream.	kṛīsi	..	kṛīste	..	kṛīspi	..	kṛīssa
kṛohpa	.. to winnow.	kṛohi	..	kṛohte	..	kṛohpi	..	kṛoha
kṛōpka	.. to lower, to reduce.	kṛōki	..	kṛōkte	..	kṛōpki	..	kṛōksa
kṛuhpa	.. to undo, to take to pieces, to draw, to illustrate.	kṛuhi	..	kṛuhte	..	kṛuhpi	..	kṛuha
kṛuppa	.. to bring to an end.	kṛupi	..	kṛupte	..	kṛupai	..	kṛupsa
kulpa	.. to comb the hair.	kuli	..	kulte, or kuṭe	..	kulpi	..	kulsa
kūpka	.. to shout.	kūki	..	kūkte	..	kūpki	..	kūksa
kūrpa	.. to snatch away.	kūrī	..	kūrte	..	kūrpi	..	kūrśa
kuspa	.. to separate out, to weed, to root up.	kusi	..	kuste	..	kuspi	..	kussa

SECOND CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
lāpka	.. <i>to make a person changeable, to change a person's character.</i>	lāki	lākte	lāpki	lāksa
lepka	.. <i>to break (t.).</i>	leki	lekte	lepki	leksa
lohpa	.. <i>to abide, to reside.</i>	lohi	lohte	lohpi	loha
lopka	.. <i>to care for, to rear, to minister to.</i>	loki	lokte	lopki	loksa
luppa	.. <i>to extinguish.</i>	lupi	lupte	lupai	lupsa
māpka	.. <i>to carry.</i>	māpi	māpte	māpi	māpka
māpka	.. <i>to prepare a load.</i>	māpi	māpte	māpi	māpka
māspa	.. <i>to break in cattle, to cast away pots at a funeral.</i>	māsi	māste	māspi	māssa
mātpa	.. <i>to prepare a load. (Same as māpka.)</i>	māti	māpte	māpi	mātpa
mehpa	.. <i>to look at, to see.</i>	mehi	mehpte	mehpi	meha
mespa	.. <i>to thrust in, to imprison.</i>	mesi	meste	mespi	mesa
milpa	.. <i>to turn over (t.).</i>	milli	milte or miṭe	milpi	milsa
mīspa	.. <i>to wash (t.), to lave.</i>	mīsi	mīste	mīspi	mīssa
mlīpa	.. <i>to curse, to bewitch.</i>	mlīi	mlīte	mlīpi	mlīsa
mlīpka	.. <i>to turn over (t.).</i>	mlīki	mlīkte	mlīpi	mlīksa

mlūpka	..	to cover.	mlūki	..	mlūkte	..	mlūpki	..	mlūksa
mṛahpa	..	to consume by fire, to burn (t.).	mṛahi	..	mṛahte	..	mṛahpi	..	mṛaha
mṛāpa	..	to flatter (intending to deceive), to cheat.	mṛāi	..	mṛāte	..	mṛāpi	..	mṛāsa
mṛāpka	..	to obliterate, to lose, to mislay.	mṛāki	..	mṛākte	..	mṛāpki	..	mṛāksa
mṛāspa	..	to be sickening for fever or disease, to break in.	mṛāsi	..	mṛāste	..	mṛāspi	..	mṛāssa
mṛepka	..	to lift food to the mouth with the hand.	mṛeki	..	mṛekte	..	mṛepki	..	mṛeksa
mṛupka	..	to tear, to kill, to murder.	mṛuki	..	mṛukte	..	mṛupki	..	mṛuksa
muhpa	..	to munch.	mūhi	..	mūhte	..	mūhpi	..	mūha
mūpa	..	to be able, to complete, to overcome.	mūi	..	mūte	..	mūpi	..	mūsa
mūpka	..	to finish.	mūki	..	mūkte	..	mūpki	..	mūksa
muppa	..	to split wood.	mupī	..	mupte	..	muppi	..	mupsa
muspa	..	to immerse, to bury.	musi	..	muste	..	muspi	..	mussa
nalpa	..	to bind the hair into a knot.	nali	..	nalte or naṭe	..	nalpi	..	nalsa
napka	..	to be sweet.	nakne (3)	..	nakte (3)	..	napki	..	naksa
nāppa	..	to cause to ascend.	nāpi	..	nāpte	..	nāpai	..	nāpsa
nehpa	..	to build a fence, to fill in, to fill, to load.	nehi	..	nehte	..	nehpi	..	neha
neppa	..	to finish, to bring to an end.	nepi	..	nepte	..	nepai	..	nepsa
nespa	..	to fill.	nesi	..	neste	..	nespi	..	nessa
nipka	..	to raise up.	niki	..	nikte	..	nipki	..	niksa



## SECOND CONJUGATION—contd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle	Perfect Participle.
nīpa	<i>to cause to live, to give life to.</i>	nīpi	nīpte	nīpai	nīpsa
nolpa	<i>to ladle out.</i>	noli	nolte or nofe	nolpi	nolsa
nospa	<i>to pain (t.), to give pain to.</i>	nosne (3)	noste (3)	nospi	nossa
ohpa	<i>to crack (t.), to smash.</i>	ohi	ohste	ohpi	oha
opa	<i>to lead away, to take away. (Rational objects.)</i>	oi	oste	opi	osa
opka	<i>to carry away, to cart away. (Inanimate objects)</i>	oki	okte	opki	oksa
orpa	<i>to pine for, to lust after.</i>	orī	orste	orpi	orša
ōspa	<i>to shine.</i>	ōsi	ōste	ōspi	ōssa
otpa	<i>to pine for, to lust after (= orpa).</i>	otī	otste	otpi	otša
pahpa	<i>to apportion.</i>	pahi	pahte	pahpi	paha
papka	<i>to split, to cause to crack.</i>	paki	pakte	papki	paksa
parpa	<i>to cut a dam or bank of field.</i>	pari	parte	parpi	parsa
pāspa	<i>to spread a cover or cloth.</i>	pāsi	pāste	pāspi	pāssa
pihpa	<i>to release, to cast off.</i>	pihi	pihte	pihpi	piha
pīlpa	<i>to cause to open, to create, to form.</i>	pīli	pīlte	pīlpi	pīlsa
pispa	<i>to cause to rebound, to burst</i>	pisī	piste	pispi	pissa

dlāpa	..	to ask, to converse, to speak.	plāi	..	plāte	..	plāpi	..	plāsa
plapka	..	to cover over.	plaki	..	plakte	..	plapki	..	plaksa
plāpa	..	to cause to open, to create, to form.	plīi	..	plīte	..	plīpi	..	plisa
plipka	..	to split, to burst (t.).	pliki	..	plikte	..	plipki	..	pliksa
plupka	..	to break down, to smash down.	pluki	..	plukte	..	plupki	..	pluksa
polpa	..	to peel, to take off the husk.	poli	..	polte or pote	..	polpi	..	polsa
popka	..	to scatter (things), to spill.	poki	..	pokte	..	popki	..	poksa
pōpka	..	to scatter (news), to announce, to herald, to preach.	pōki	..	pōkte	..	pōpki	..	pōksa
porpa	..	to put on an upper cloth.	pori	..	porte	..	porpi	..	porsa
pōrpa	..	to watch for.	pōri	..	pōrte	..	pōrpi	..	pōrsa
pospa	..	to make a hole in, to mortice.	posi	..	poste	..	pospi	..	possa
prahpa	..	to spread out earth, grain, etc.	prahi	..	prahte	..	prahpi	..	praha
prāpa	..	to sell.	prāi	..	prāte	..	prāpi	..	prāsa
pṛāpka	..	to split (t.).	pṛāki	..	pṛakte	..	pṛāpki	..	pṛāksa
prepka	..	to make a cleavage.	preki	..	prekte	..	prepki	..	preksa
pṛihpa	..	to be tall, to strip husks from stalk of paddy.	pṛihi	..	pṛihste	..	pṛihpi	..	pṛiha
pṛīpa	..	to be tall.	pṛīi	..	pṛīte	..	pṛīpi	..	pṛīsa
pṛīpa	..	to roll up (t.).	pṛīi	..	pṛīte	..	pṛīpi	..	pṛīsa
prohpa	..	to rebuke, to scold, to fight.	prohi	..	prohte	..	prohpi	..	proha

## SECOND CONJUGATION—contd.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
prospa	.. to kindle a light, to light.	prosi	proste	prospi	prossa
prupka	.. to break off (t.), to pluck, to make a decision.	pruki	prukte	prupki	pruksa
puhpa	.. to make wet.	puhi	puhte	puhpi	puha
pūpa	.. to blossom.	pūne (3)	pūte (3)	pūpi	pūsa
purpa	.. to roast.	purī	purte	purpi	purša
pūrpa	.. to yoke.	pūrī	pūrte	pūrpi	pūrša
putpa	.. to roast (= purpa).	puṭi	puṭte	puṭpi	puṭša
pūtpa	.. to yoke (= purpa).	pūṭi	pūṭte	pūṭpi	pūṭša
pūtpa	.. to bear witness.	pūṭi	pūṭte	pūṭpi	pūṭša
rapka	.. to break into pieces.	raki	rakte	rapki	raksa
rāpka	.. to cause to rub together, to wear out by friction.	rāki	rākte	rāpki	rākša
rāppa	.. to balance words and phrases.	rāpi	rāpte	rāpai	rāpsa
raspa	.. to make a clanging sound, to ring.	raṣi	raṣte	raṣpi	raṣša
raspa	.. to cut across.	rasi	raste	rasi	rassa
rāspa	.. to give in marriage.	rāsi	rāste	rāspi	rāssa
repa	.. to hang up.	rei	rete	repi	resa

repka	..	to break into pieces.	reki	..	rekte	..	repki	..	reksa	..
rīspa	..	to set down, to set in position.	rīsi	..	rīste	..	rīspi	..	rīssa	..
rohpa	..	to place, to put by.	rohi	..	rohte	..	rohpi	..	roha	..
rōspa	..	to give form to, to make seemly, to make smooth.	rōsi	..	rōste	..	rōspi	..	rōssa	..
ruhpa	..	to pour out a libation, to sprinkle water on the head as a blessing, to twist and squeeze off or out.	ruhi	..	ruhte	..	ruhpi	..	ruha	..
rupka	..	to thrust in between.	ruki	..	rukte	..	rupki	..	ruksa	..
rupka	..	to sell. (Balance word of prāpa.)	ruki	..	rukte	..	rupki	..	ruksa	..
rūpa	..	to scrape into a heap.	rūpi	..	rūpte	..	rūpi	..	rūṣa	..
sahpa	..	to beat.	sahi	..	sahte	..	sahpi	..	saha	..
sāhpa	..	to stretch out, to lengthen, to stretch across.	sāhi	..	sāhte	..	sāhpi	..	sāha	..
sāppa	..	to kill, to extinguish.	sāpi	..	sāpte	..	sāpai	..	sāpsa	..
sarpa	..	to flick, to shake out, to flap (=jarpa).	sarpi	..	saṭte	..	sarpi	..	saṣsa	..
sehpa	..	to carry between two bearers.	sehi	..	sehte	..	sehpi	..	seha	..
sehpa	..	to be entangled, to be held fast, to be trapped.	sehi	..	sehte	..	sehpi	..	seha	..
sepa	..	to be sweet.	sene (3)	..	sete (3)	..	sepi	..	sesa	..
sēpka	..	to itch.	sēkne (3)	..	sēkte (3)	..	sēpi	..	sēksa	..
serpa	..	to be ripe.	serne (3)	..	serṭe (3)	..	serpi	..	serṣa	..
sespa	..	to scrape, to smooth, to plane.	sesi	..	seste	..	sespi	..	sessa	..
sihpa	..	to be untenanted (house), to be empty (place), to be lonely.	sihne (3)	..	sihte (3)	..	sihpi	..	siha	..

SECOND CONJUGATION—*contd.*

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
silpa	<i>to shave.</i>	sili	silte	silpi	silsa
sipka	<i>to stand on edge (stones, teeth), to scorch (fire).</i>	sikne (3)	sikte (3)	sipki	siksa
sirpa	<i>to be tacky, to be sticky.</i>	sirne (3)	sirte (3)	sirpi	sirsa
sīrpa	<i>to shake out (a cloth), to sprinkle.</i>	sīri	sīrte	sirpi	sīrsa
siṭpa	<i>to be tacky, to be sticky (like treacle).</i>	siṭne (3)	siṭte (3)	siṭpi	siṭsa
slipa	<i>to press out oil, to render fat into oil.</i>	slīi	slīte	slīpi	slīsa
slipka	<i>to untie, to pluck.</i>	sliki	slikte	slipki	sliksa
sluhpa	<i>to join one end to another.</i>	sluhi	sluhte	sluhpi	sluha
slupka	<i>to nod the head.</i>	sluki	slukte	slupki	sluksa
slūppa	<i>to join end to end, to twist two ends together.</i>	slūpi	slūpte	slūpai	slūpsa
sōrpa	<i>to cause to enter, to put in.</i>	sōri	sōrte	sōrpi	sōrsa
srahpa	<i>to be acid to the taste.</i>	srahne (3)	srahte (3)	srahpi	sraha
sṛāpa	<i>to sharpen.</i>	sṛāi	sṛāte	sṛāpi	sṛāsa
sṛāppa	<i>to lengthen, to cause to exceed.</i>	sṛāpi	sṛāpte	sṛāpai	sṛāpsa
sriṭpa	<i>to untie.</i>	sriki	srikte	sriṭpi	sriksa
srohpā	<i>to issue from, to come out of.</i>	srohi	srohte	srohpi	sroha

sṛōppa	to cause to issue from.	sṛōpi	sṛōpte	sṛōpai	sṛōpea
tahpa	to chip off, to smooth off.	tahi	tahte	tahpi	taha
tapa	to bring.	tai	tate	tapi	tasa
tapka	to fetch. [See p. 116, N.B.]	takai	takate	tapki	taksa
tehpā	to remit, to repay, to atone for.	tehi	tehte	tehpi	teha
tepka	to overtake, to find time for.	teki	tekte	teпки	teksa
tēpka	to vomit.	tēki	tēkte	tēпки	tēksa
terpa	to wind round and round.	teri	terte	terpi	tersa
tihpā	to turn round, to change the mind.	tihi	tihte	tihipi	tiha
tippa	to fold (t.), to bend back.	tipi	tipte	tipai	tipsa
tispa	to awaken.	tisi	tiste	tispi	tissa
tispa	to feed.	tīsi	tīste	tīspi	tīssa
tlāpka	to toss (t.), to rock (t.).	tlāki	tlākte	tlāпки	tlāksa
tlēpa	to stand in a depression (water).	tlēne (3)	tlēte (3)	tlēpi	tlēsa
tlēpka	to hang out the tongue.	tlēki	tlēkte	tlēпки	tlēksa
tlīpa	to twist, to wring.	tlīi	tlīte	tlīpi	tlīsa
tohpā	to tie, to bind.	tohi	tohte	tohipi	toha
torpa	to have a lingering astringent taste.	torne (3)	torte (3)	torpi	torsa
tōspa	to show, to reveal.	tōsi	tōste	tōspi	tōssa

SECOND CONJUGATION—*conclā*.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
trehpa	to cause to travel, to carry round, hawk for sale.	trehi	trehte	trehpi	treha
trēppa	to lay down (t.), to lay out.	trēpi	trēpte	trēpai	trēpsa
trihpa	to be slippery, to be smooth and glossy.	trihne (3)	trihnte (3)	trihpi	trihā
trōpa	to grow over a wound (flesh), to press forward with the fingers.	trōi	trōte	trōpi	trōsa
tropka	to roll (t.).	troki	trokte	tropki	troksa
trupka	to bore or pierce.	truki	trukte	trupki	truksa
truspa	to make a breach, to pierce.	trusi	truste	truspi	trussa
trūsna	to be smooth.	trūsne (3)	trūsnte (3)	trūsni	trūsna
tuhpa	to throw away, to cast off, to leave, to except.	tuhi	tuhte	tuhpi	tuhā
tuspa	to make a breach, to pierce.	tusi	tuste	tuspi	tussa
tūsna	to bend down and turn the back upon.	tūsi	tūste	tūsni	tūsna
uhpa	to make a mark, to write, to scratch.	uhi	uhnte	uhpi	uhā
ūpka	to strip off.	ūki	ūkte	ūpi	ūksa
ūrpa	to cause to drink, to give to drink.	ūri	ūrte	ūrpi	ūrpa
urpa	to bubble up, to boil, to froth, to sweat.	urne (3)	urte (3)	urpi	ursa

ūspa	..	to gather (t.), to assemble (t.).	ūsi	..	ūste	..	ūspi	..	ūssa
ūṭpa	..	to cause to drink, to give to drink (=ūṛpa).	ūṭi	..	ūṭte	..	ūṭpi	..	ūṭsa
vahpa	..	to fry.	vahi	..	vahte	..	vahpi	..	vaha
vāpka	..	to cause to leak, to make to percolate, to sow seed.	vāki	..	vākte	..	vāpki	..	vākṣa
vaṛpa	..	to motion with the hand, to beat the wings.	vaṛi	..	vaṛte	..	vaṛpi	..	vaṛsa
vaspa	..	to sharpen; to comb out raw cotton.	vasi	..	vaste	..	vaspi	..	vassa
vaṭpa	..	to shake out, to motion, to flap (=vaṛpa).	vaṭi	..	vaṭte	..	vaṭpi	..	vaṭsa
vehpa	..	to be hot (liquids, food).	vehne (3)	..	vehhte (3)	..	vehpi	..	veha
vēpa	..	to strike.	vēi	..	vēte	..	vēpi	..	vēsa
vēpka	..	to stretch out (t.), to cease (rain).	vēki	..	vēkte	..	vēkpi	..	vēksa
vespa	..	to speak, to tell, to say.	vesi	..	veste	..	vespi	..	vessa
viḥpa	..	to thresh.	vihi	..	vihte	..	viḥpi	..	viha
vlēpa	..	to swell.	vlēne (3)	..	vlēhte (3)	..	vlēpi	..	vlēsa
vlēpka	..	to make wider.	vlēki	..	vlēkte	..	vlēpki	..	vlēksa
vṛēpa	..	to return (i.).	vṛēi	..	vṛēte	..	vṛēpi	..	vṛēsa
vṛēppa	..	to turn back (t.), to return (t.).	vṛēpi	..	vṛēpte	..	vṛēpai	..	vṛēpsa
vriṇpa	..	to untie, to pull to pieces, to dismiss.	vriki	..	vrikte	..	vripki	..	vriksa
vṛippa	..	to cause to descend.	vṛipi	..	vṛipte	..	vṛipai	..	vṛipsa



## THIRD CONJUGATION.

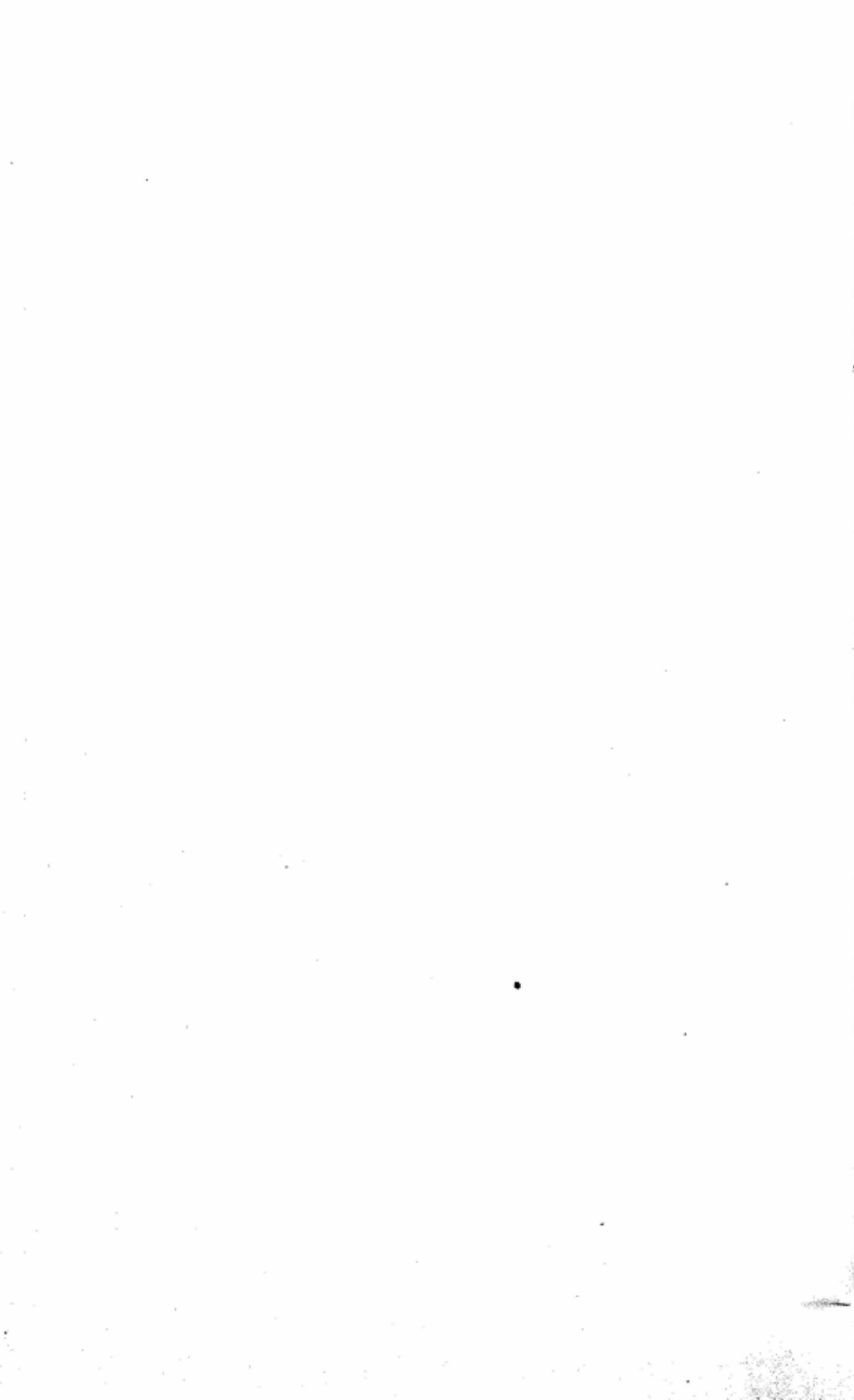
Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
āva	<i>to become, to be.</i>	āi	āte	āi	āja
bṛūva	<i>to burst, to explode.</i>	bṛūne (3)	bṛūte (3)	bṛūi	bṛūa
dīva	<i>to fall down from.</i>	dīi	dīte	dīpki	dīa
gīva	<i>to do, to make.</i>	gīi	gīte	gīpki	gīa
jīva	<i>to escape, to be saved.</i>	jīi	jīte	jīi	jīa
jṛūva	<i>to be shed (leaves).</i>	jṛūne (3)	jṛūte (3)	jṛūi	jṛūa
kīva	<i>to pour.</i>	kīi	kīte	kīpki	kīa
kōva	<i>to reap.</i>	kōi	kōte	kōi	kōa
kṛūva	<i>to sink, to sink into.</i>	kṛūi	kṛūte	kṛūi	kṛūa
kūva	<i>to refuse, to abstain from. [See p. 74.]</i>	koi	kūte	kūi	kūa
mīva	<i>to bathe oneself, to be spattered.</i>	mīi	mīte	mīi	mīa
mlīva	<i>to change one's nature, to be subjected to metamorphosis.</i>	mlīi	mlīte	mlīi	mlīa
mrūva	<i>to die. (The balance word of sāva.)</i>	mrūi	mrūte	mrūi	mrūa
nōva	<i>to be painful, to pain.</i>	nōne (3)	nōte (3)	nōi	nōa

ōva	to take. (Non-rational objects.) [ Cf., opa.]	ōi	ōte	ōi	ōa
plīva	to be hatched.	plīne (3)	plīte (3)	plīi	plīa
plōva	to be shed (skin).	plōne (3)	plōte (3)	plōi	plōa
prīva	to be cracked.	prīne (3)	prīte (3)	prīi	prīa
rīva	to cry.	rīi	rīte	rīi	rīa
rīva	to burn (fire).	rīne (3)	rīte (3)	rīi	rīa
rūva	to plough.	rūi	rūte	rūi	rūa
sāva	to die.	sāi	sāte	sāi	sāja
sīva	to give.	sīi	sīte	sīpki	sīa
srīva	to rot.	srīne (3)	srīte (3)	srīi	srīa
trūva	to be breached, to be pierced.	trūne (3)	trūte (3)	trūi	trūa
vāva	to come.	vāi	vāte	vāi	vāja
vēva	to be well cooked, to be fired (forest).	vēne (3)	vēte (3)	vēi	vēa
vīva	to shoot, to throw, to set into a socket.	vīi	vīte	vīpki	vīa
vrīva	to descend.	vrīi	vrīte	vrīi	vrīa
vrīva	to fall to pieces.	vrīne (3)	vrīte (3)	vrīi	vrīa

## FOURTH CONJUGATION.

Infinitive.	English.	Future Tense.	Past Tense.	Present Participle.	Perfect Participle.
abga	.. to be fitting.	agi	agde	abgi	agja
ēnba	.. to receive in the hand, to accept, to believe a statement.	ēi	ēte	ēnbi	ēnja
gebga	.. to set side by side, to build a fence, to set the affections upon, to associate with, to believe.	gegi	gegde	gebgi	gegja
ibga	.. to throw down.	īgi	igde	ibgi	igja
inba	.. to say, to be articulate.	ii	ise	inji	inja
jelba	.. to pull.	jeli	jese	jelbi	jeja
mabga	.. to grovel.	magi	magde	mabgi	magja
manba	.. to be, to exist, to remain.	mai	mase	manji	manja
mūlba	.. to urinate.	mūli	mūte	mūlbi	mūlja
nīlba	.. to be standing (corn, etc.).	nīlne (3)	nīte (3)	nīlbi	nīlja
nobga	.. to wash, to clean.	nogi	nogde	nobgi	nogja
nōlba	.. to twist strands together.	nōli	nōte	nōlbi	nōlja
pānba	.. to obtain, to find.	pāi	pāte	pānbi	pānja
pebga	.. to collect, to peck up.	pegi	pegde	pebgi	pegja

punba	..	<i>to know, to understand.</i>	pui	..	puse	..	punji	..	punja
salba	..	<i>to go.</i>	sai	..	sase	..	saji	..	saja
sernba	..	<i>to be ripe.</i>	serne (3)	..	ser̄te (3)	..	sernbi	..	sernja
sōlba	..	<i>to enter.</i>	sōli	..	sōte	..	sōlbi	..	sōlja
subga	..	<i>to roast.</i>	sugi	..	sugde	..	subgi	..	sugja
tinba	..	<i>to eat.</i>	tii	..	tise	..	tinji	..	tinja
tubga	..	<i>to tie a necklace or bands.</i>	tugi	..	tugde	..	tubgi	..	tugja
trēba	..	<i>to travel, to wander.</i>	trēi	..	trēte	..	trēbi	..	trēja
ubga	..	<i>to collide with.</i>	ugi	..	ugde	..	ubgi	..	ugja
uṇba	..	<i>to drink.</i>	ui	..	uṭe	..	uṇbi	..	uṇja
vālba	..	<i>to peel.</i>	vāli	..	vāte	..	vālbi	..	vālja
velba	..	<i>to pull.</i>	veli	..	vese	..	velbi	..	veja
venba	..	<i>to hear, to enquire, to ask.</i>	vei	..	vese	..	venji	..	venja



## A VOCABULARY

### FOR KUI EXAMPLES USED IN CHAPTERS I-XI.

This Vocabulary is intended to facilitate the reading and understanding of the Kui sentences used to illustrate the text of Chapters I-XI. Words of very short examples are not included as their meaning can easily be gathered from the English equivalents given in the text, and for the verbs of some later examples the reader is referred to Chapter XII. The following abbreviations are used :—

acc.,	<i>accusative.</i>	neut.,	<i>neuter.</i>
ass.,	<i>associative.</i>	part.,	<i>participle.</i>
dat.,	<i>dative.</i>	perf.,	<i>perfect.</i>
fem.,	<i>feminine.</i>	pl.,	<i>plural.</i>
fr.,	<i>from.</i>	plup.,	<i>pluperfect.</i>
fut.,	<i>future.</i>	pres.,	<i>present.</i>
gen.,	<i>genitive.</i>	rel.,	<i>relative.</i>
āaraa,	<i>not being.</i>	fr. āva.	
āā siḍe,	<i>it has not been.</i>	fr. āva	
āātenju,	<i>he was not.</i>	fr. āva.	
āātenu,	<i>I was not.</i>	fr. āva.	
āba,	<i>father.</i>		
āē,	<i>she or it will not be, no.</i>	fr. āva.	
ahne,	<i>she or it will hold.</i>	fr. ahpa.	
ahpa,	<i>to hold.</i>		
āi manara,	<i>(her) being.</i>	acc. pres. rel. part.fr.	
		āva.	
āi maneru,	<i>they are being.</i>	fr. āva.	
āi maseru,	<i>they were being.</i>	fr. āva.	
aja,	<i>mother.</i>		
ajanii,	<i>mother.</i>	acc.	
ajanjāpa,	<i>danger, terror, thing to be feared.</i>		
aji jēḍa,	<i>timidity, cowardice.</i>		
āju,	<i>we.</i>		
ake,	<i>grandfather.</i>	pl. akeru.	
akenja,	<i>grandfather.</i>	pl. akenjaka.	
āku,	<i>a leaf, a page.</i>		
āmu,	<i>we.</i>		
ana,	<i>what ?</i>		
ana āteka,	<i>whatever.</i>		
anaki,	<i>why ?</i>		
anara,	<i>what thing.</i>	acc.	
anaṛiki,	<i>why ?</i>		
anaṛiki iseka,	<i>because.</i>		

andra,	male.	
āne,	she or it will be.	fr. āva.
ānenju,	he will be.	fr. āva.
āneru,	they will be.	fr. āva.
ānga,	to herd, ward off, intercept.	
ani,	what?	
ānu,	I.	
āri,	that yonder.	
arṛa,	a fence.	
arṣe,	together.	
āsa,	woman, female.	pl. āsasaka or āsaska.
āṭa,	market, a week.	
ātaki,	because it was or happened.	fr. āva.
āte,	she or it was or happened.	fr. āva.
āteka,	if it is or happens.	fr. āva.
ātenju,	he was.	fr. āva.
ati,	elephant.	
bāḍi āva,	to grow.	
bāga,	a share, on account of, than.	
baha,	a place.	
bahta,	in the presence of, with.	
bargi,	a command.	
basari,	a year.	
bēgali,	other, different.	
beoṭi,	behind, after.	
bikali,	sad.	
bīra tōru gaṭaru,	friends and companions.	
bōga,	a basket.	
boheri,	a top, spinning top.	
bortono,	wages.	
buṛjidi,	you will forget.	fr. buṛja.
ḍahi,	cultivation.	
dahpa,	to seek.	
dahpi manjai,	I am seeking (you).	fr. dahpa.
dahpi masaki,	because (they) were seeking.	fr. dahpa.
ḍaṇḍe,	quickly.	
ḍānju,	the moon, a month, time, season.	
dapa,	false, untrue.	
dāpa,	to open a door.	
dāra,	a door.	
ḍāṭa,	strength, strong, hard.	
ḍau,	afterwards.	
ḍēga,	a branch.	pl. ḍēganga.
deḡitenju,	he ran.	fr. deḡa.
dehane,	much, many, very.	
dehingi or deḡngi,	like, as, approximately.	
ḍeli,	time, occasion, season.	
deranju,	a great man.	

deranu,	<i>I am great.</i>	
derari,	<i>a great woman or thing.</i>	
deri,	<i>great, elder.</i>	
dēsdu,	<i>you raise, build.</i>	fr. dēspa.
dēspa,	<i>to raise, build.</i>	
dēspi manamu,	<i>we are raising or building.</i>	fr. dēspa.
dēspi manateru,	<i>you are those who are raising or building.</i>	fr. dēspa.
dēssa masani,	<i>of a man who had raised or built.</i>	gen. plup. rel. part. fr. dēspa.
dēva,	<i>a large basket for storing.</i>	
diha,	<i>sulky, quarrelsome, shrewish.</i>	
dikatenju,	<i>he fell down from.</i>	fr. dīva.
dīna,	<i>country, land, day.</i>	
dīna gāri,	<i>daily.</i>	
domenju,	<i>a Pano man.</i>	
dōpa,	<i>to lie down, sleep.</i>	
dōsa manamu,	<i>we have lain down.</i>	fr. dōpa.
dōsa masamu,	<i>we had lain down.</i>	fr. dōpa.
dōteru,	<i>they lay down.</i>	fr. dōpa.
dōso,	<i>ten.</i>	
dṛahne,	<i>it will be difficult.</i>	fr. dṛahpa.
duguṛi,	<i>times over.</i>	
ḍunjite,	<i>she or it attempted.</i>	fr. ḍunja.
dūsanaī,	<i>carrying on the head.</i>	fr. dūsa.
ē,	<i>that.</i>	
ēa,	<i>that.</i>	
ēakive,	<i>but.</i>	
eani,	<i>his.</i>	gen. of eanju.
eanii,	<i>him.</i>	acc. of eanju.
eaniki,	<i>to him.</i>	dat. of eanju.
eaniti,	<i>his thing, his.</i>	
eanju,	<i>he, that man.</i>	
eariki,	<i>to them.</i>	dat. of earu.
earu,	<i>they, those men.</i>	
ehpa,	<i>to save, salvation.</i>	
ēju,	<i>food, meal.</i>	
ēlu,	<i>mind, wisdom.</i>	
ēlu giva,	<i>to think, remember.</i>	
emba, embane,	<i>there.</i>	
embangī,	<i>thither.</i>	
enu,	<i>they (fem. or neut.) will suffice.</i>	fr. epa.
epa,	<i>to reach, arrive, suffice.</i>	
ēra,	<i>that, that thing.</i>	acc. of ēri.
ēra kangari gaṭa-		
ru,	<i>scouts.</i>	
ēraṛiki,	<i>therefore.</i>	
ēraṛinda,	<i>her thing, hers.</i>	acc. of ēraṛindi.
ēraṛinii,	<i>her.</i>	acc. of ēri.
ēraṛingi,	<i>to her.</i>	dat. of ēri.



ēri,	<i>she, it, that woman, that thing.</i>	
ese,	<i>how many, so many, how much,</i>	
	<i>so much.</i>	
ešekave (with neg.	<i>never.</i>	
verb),	<i>at such a time as, whenever,</i>	
ēserivēla,	<i>when.</i>	
ēski mane,	<i>she or it is singing.</i>	fr. ēsa.
ēski maneru,	<i>they are singing,</i>	fr. ēsa.
estai,	<i>which women or things? some.</i>	
estanju,	<i>which man? he that.</i>	pl. estaru.
estari āteka,	<i>whichever woman or thing.</i>	
estavani,	<i>where.</i>	
esti,	<i>which? some.</i>	
etenju,	<i>he reached, arrived.</i>	fr. epa.
ēvi,	<i>they (fem. or neut.), those</i>	
	<i>women or things.</i>	
gāḍa,	<i>deep.</i>	
gāme,	<i>more, much.</i>	
gandī,	<i>body.</i>	
gāpsi,	<i>more, many.</i>	
gāpsi tari,	<i>a greater thing.</i>	
gāri,	<i>a song.</i>	
gāri ātenju,	<i>he was born.</i>	fr. gāri āva.
gegdeka,	<i>if (you) believe.</i>	fr. gebga.
gēlu,	<i>on behalf of, than.</i>	
gia masaki,	<i>because (it) had done.</i>	fr. giva.
gianai,	<i>having done.</i>	fr. giva.
gidu,	<i>you do.</i>	fr. giva.
gii,	<i>I will do.</i>	fr. giva.
gikai,	<i>I will go and do.</i>	fr. giva.
gina,	<i>(a mark of interrogation), or.</i>	
ginamu,	<i>we will do.</i>	fr. giva.
ginanju,	<i>a man who will do.</i>	fr. giva.
ginenju,	<i>he will do.</i>	fr. giva.
gipki mai,	<i>I am doing.</i>	fr. giva.
gipki manenju,	<i>he is doing.</i>	fr. giva.
gipki manu,	<i>they are doing.</i>	fr. giva.
gite,	<i>she or it did.</i>	fr. giva.
giteka,	<i>if (you) do.</i>	fr. giva.
gitenju,	<i>he did.</i>	fr. giva.
giteru,	<i>they did.</i>	fr. giva.
giva,	<i>to do, make.</i>	
givane,	<i>having done.</i>	fr. giva.
gorṭenju,	<i>he hit the mark.</i>	fr. gorpa.
gossa,	<i>forest, jungle.</i>	
grāmba,	<i>to learn.</i>	
grāmba gaṭaru,	<i>disciples.</i>	
grāmbai mane-		
ru,	<i>they are learning.</i>	fr. grāmba.

grāpa,	to cross, pass.	
grāppa,	to teach.	
grāppa gaṭanju,	a teacher.	
grāpsa maseka,	if (you) had taught.	fr. grāppa.
grāptamu,	you teach (us).	fr. grāppa.
grāteru,	they crossed.	fr. grāpa.
grēspa,	to mock.	
guguri,	a dove.	
gule,	all.	
guletiki,	than all, for all.	
i,	this.	
ide,	now.	
iḍu,	a house.	
igari,	this year.	
ihingi,	like this, thus.	
ijonaka,	the people of the house.	
ikonateru,	you (are) few.	
imbai,	who? some, he or she who, they who.	
imbai āteka,	whosoever.	
imberiti,	whose thing, whose?	
inji,	saying.	fr. inba.
īnu,	thou.	
īra,	this.	acc. of īri.
īri,	this woman or thing, this.	
īru,	you.	
ise,	she said.	fr. inba.
iseka,	if (you) say, that is.	fr. inba.
iseka,	at this time of day.	
isenju,	he said.	fr. inba.
isingi,	how.	
iskuli,	school.	
iṭajaātaka,	if (they) do not receive (you).	fr. iṭa.
jāma,	husband.	
jāpa gaṭanju,	a beggar.	
jāpi manjadi,	you are begging from (me).	fr. jāpa.
jātatenju,	he begged from (me).	fr. jāpa.
jēḍa,	love, heart.	
jēḍa nōva,	to have compassion on; com- passion.	
jlōṭi,	dense, jungly.	
joelaka,	maize, Indian corn.	
johari giva	to salute, thank.	
jōri,	a stream, river.	
jōto,	an animal.	
jṛinenju	he will be saved.	fr. jṛīva.
kabari,	work.	
kāḍu	leg, foot.	

kaha,	<i>to play.</i>	
kahai mane,	<i>she or it is playing.</i>	fr. kaha.
kahe,	<i>formerly, anciently.</i>	
kaju,	<i>hand, arm.</i>	
kāla,	<i>warfare.</i>	
kalu,	<i>toddy, wine, liquor.</i>	
kāma,	<i>work.</i>	
kamboŕi,	<i>forest.</i>	
kasane,	<i>it will bite (you).</i>	fr. kasa.
kāsenga,	<i>enemies.</i>	
kata masi,	<i>had felled or had been felled.</i>	fr. kata.
katinavani,	<i>while (he) fells.</i>	fr. kata.
katitenju,	<i>he felled.</i>	fr. kata.
katta,	<i>language, speech, talk.</i>	
kēdu,	<i>sacrifice, festival.</i>	
kēronḍi,	<i>a story.</i>	
keta,	<i>a wet field.</i>	pl. ketanga.
kirka ḍēva,	<i>a bamboo basket for storing.</i>	
klai,	<i>a threshing floor.</i>	
klāpa,	<i>to crow.</i>	
klārna,	<i>clearly.</i>	
koba,	<i>a post.</i>	pl. kobanga.
kōḍi,	<i>a bull, bullock, cow.</i>	pl. kōḍinga.
kōḍinganii,	<i>cows.</i>	acc. of kōḍinga.
koganju, .	<i>a small person, boy.</i>	pl. kogaru.
kogeri,	<i>small.</i>	
kohponḍi,	<i>to stretch up, for stretching up.</i>	
kōi maneru,	<i>they are reaping.</i>	fr. kōva.
koksa manji,	<i>you have sat down.</i>	fr. kopka.
koksa masi,	<i>you had sat down.</i>	fr. kopka.
kōpa,	<i>to herd, guard a herd.</i>	
kōreka,	<i>twenty.</i>	
kōru,	<i>a buffalo.</i>	
kōteru,	<i>they reaped.</i>	fr. kōva.
koṭkii,	<i>I will take out.</i>	fr. koḍa.
kōva,	<i>to reap.</i>	
kōvonḍi,	<i>to reap, for reaping.</i>	
kṛāḍi,	<i>tiger, panther.</i>	
kṛika,	<i>ears.</i>	
kūḍi,	<i>paddy.</i>	pl. kūḍinga.
kuḍu,	<i>a wall.</i>	
kueri,	<i>millet.</i>	
kūinga,	<i>Kond men.</i>	
kuiṭi,	<i>above, against.</i>	
kuna,	<i>a sweet-potato.</i>	pl. kunanga.
kūna,	<i>don't.</i>	fr. kūva.
kūneru,	<i>they will refuse.</i>	fr. kūva.
kūnu,	<i>they (fem.) will refuse.</i>	fr. kūva.
kūra,	<i>a wife.</i>	
kūtenju,	<i>he refused.</i>	fr. kūva.

kūṭa gaṭanju,	<i>a leader in worship or sacrifice, a priest.</i>	
kūva giva,	<i>to prevent, stop.</i>	
lāa,	<i>a young woman.</i>	pl. lāaska.
lāanii,	<i>young woman.</i>	acc. of lāa.
laha,	<i>lazy.</i>	
lāka,	<i>to sacrifice.</i>	
lākinenju,	<i>he will sacrifice.</i>	fr. lāka.
lāloki gaṭanju,	<i>a merciful one.</i>	
lāvenii,	<i>young man.</i>	acc. of lāvenju.
lāvenju,	<i>a young man.</i>	pl. lāvenga.
lenga masanju,	<i>he whose (leg) had been broken.</i>	fr. lenga.
lengite,	<i>it broke.</i>	fr. lenga.
lengitu,	<i>they broke.</i>	fr. lenga.
lepkaī maneru,	<i>they are breaking.</i>	fr. lepka.
lohpa,	<i>to dwell.</i>	
lūmbinu,	<i>they (neut.) will be extinguished.</i>	
ma,	<i>would.</i>	
maha,	<i>mango fruit or tree.</i>	
māi,	<i>our.</i>	gen. of āmu.
māi,	<i>our things, ours.</i>	
māmatoki,	<i>to uncle's house.</i>	
māṇḍa,	<i>thick.</i>	
māṇḍara,	<i>our things, our words.</i>	
mane,	<i>she or it is.</i>	fr. manba.
manenju,	<i>he is.</i>	fr. manba.
maneru,	<i>they are.</i>	fr. manba.
manu,	<i>they (fem. or neut.) are.</i>	fr. manba.
māringa,	<i>bamboos.</i>	
maronii	<i>daughter.</i>	acc. of maro.
maruskange,	<i>with daughters.</i>	ass. of maruska.
mehpa,	<i>to see.</i>	
meṭka,	<i>peacocks.</i>	
mī,	<i>your.</i>	gen. of īru.
mīḍa,	<i>a child.</i>	pl. mīḍaka.
mīḍakanii,	<i>children.</i>	acc. of mīḍaka.
mīḍakaniki,	<i>to children.</i>	dat. of mīḍaka.
mīkaneru,	<i>they will go and bathe.</i>	fr. mīva.
mīndi,	<i>your thing, yours, your.</i>	
mīngi,	<i>you or to you.</i>	acc. or dat. of īru.
mīnjineru,	<i>they will attack.</i>	fr. mīnja.
mliu,	<i>a reed.</i>	
mrahnū,	<i>a tree.</i>	
mṛeha,	<i>male.</i>	
mṛehengani,	<i>of men.</i>	gen. of mṛehenga.
mṛeheni,	<i>of a man.</i>	gen. of mṛehenju.
mṛehenii,	<i>man.</i>	acc. of mṛehenju.
mṛehenju,	<i>a man.</i>	pl. mṛehenga.

mrīenju,	a son.	
mrīenii,	son.	acc. of mrīenju.
mrihai siḍe,	she does not settle down.	fr. mriha.
mrīmi ganḍi,	meriah victim.	
mṛuknenju,	he will tear or kill.	fr. mṛupka.
mṛupka,	to tear, to kill, murder.	
mūāi,	you will be able.	fr. mūpa.
mūāmu,	we shall not be able.	fr. mūpa.
mūarāa,	not being able.	fr. mūpa.
mūēnju,	he will not be able.	fr. mūpa.
mūdi,	you will be able.	fr. mūpa.
mundi āva,	to endure, bear with.	
mūneru,	they will be able.	fr. mūpa.
mūspi maseru,	they were burying.	fr. mūspa.
nāḍangi,	night.	
nāi,	my.	gen. of ānu.
nāi,	my things.	
nāju,	a village	
nājuataka,	villagers.	
nakuṛi,	a dog.	
nāmba,	to climb.	
nāmbai manen-		
ju,	he is climbing.	fr. nāmba.
nāmbananga,	having climbed.	fr. nāmba.
nānda,	my thing, mine.	acc. of nāndi.
nāndara,	my thing, mine.	
nāndariki,	to my thing.	dat. of nāndara.
nāndi,	my thing, mine.	
nāngi,	me, to me.	acc. and dat. of ānu.
nāṭoki,	to home.	
nēḍa,	a dry field.	
neganju,	a good man.	
negari,	a good woman or thing.	
negi,	good.	
neginanga,	well, nicely.	
nenja,	to water.	
nepi,	I shall complete.	fr. neppa.
nēramu,	you rub.	fr. nēra.
nīju,	oil.	
nīmba,	to live, life.	
nīndi,	your thing, yours, your.	
nīngi,	you, to you.	acc. and dat. of inu.
ningitenju,	he rose.	fr. ninga.
nipi,	shoulder.	
nisa,	to stand still.	
nōmeri,	fever.	
nūṛi ahpa,	to importunate, worry a person.	
ōḍa,	a goat.	pl. ōḍanga.

odo,	half.	
olinga,	bears.	
ōmba,	over there.	
ōreki,	outside, to the outside.	
oska,	to sew, weave.	fr. osa.
oskitenju,	he sewed, wove.	fr. oska.
oŧe,	again, more, also.	
ōtenju,	he took.	fr. ōva.
otisakanenju,	he will go and fetch.	fr. ota.
otki manganaki,	because he is going to fetch.	fr. ota.
pada,	name.	pl. padanga.
padanganiki,	than names.	dat. of padanga.
paheria,	on the road.	
pahteru,	they distributed.	fr. pahpa.
paiŧi,	work.	
paji,	a pig.	
pāla,	cooked rice.	
pālu,	times.	
pānānakariki,	to those who will not obtain.	dat. fut. rel. part. of
	to the poor.	pānba.
pānba,	to obtain.	
pānba gaŧanju,	a wealthy man.	
paŋa,	to send.	
paŋa,	open field.	
panjari dēva,	a large bamboo basket for storing.	
pānso,	five.	
pari inba,	to dawn; daybreak.	
parukau,	a pigeon.	
paŧa,	a slate.	
pāŧe,	I obtained.	fr. pānba.
pāteru,	they received.	fr. pānba.
peda,	difficulty.	
pehiteru,	you or they drove away.	fr. peha.
pēni,	cold.	
pēnu,	a god, a spirit.	
pēnu tari,	god's, god's thing.	
pēskaŧu,	you split.	fr. pēnja.
pihnenju,	he will forgive.	fr. pihpa.
piju,	rain.	
plahanga,	plants.	
plāmba,	to hunt.	
plāmba gaŧanju,	a hunter.	
plātenju,	he enquired.	fr. plāpa.
pōktenju,	he made known.	fr. pōpka.
pōŋa,	to be spread abroad, famed.	
pōŋgite,	it was famed.	fr. pōŋa.
pōno,	power.	
poŧaŋa,	birds.	
pōteka,	necklaces.	

prānga,	rice.	
prēke, prēki,	theft.	
prēki gaṭanu,	I am a thief.	
prēnu,	a bone.	
prīa,	unripe mango.	
prīsa mananu,	I am a tall one.	
prohnarariki,	than warring.	dat. fut. rel. part.
		prohpa.
pui,	I know, understand.	fr. punba.
pūju,	a flower.	
punamu,	we shall know, understand.	fr. punba.
punba,	to know, understand.	
pūṇḍane,	she will meet (me).	fr. pūṇḍa.
pūṇḍanenju,	he will meet (you).	fr. pūṇḍa.
punji mai,	I know, understand.	fr. punba.
punja maseka,	if I had known.	fr. punba.
purti,	world.	
puseka,	if (he) had known.	fr. punba.
putinga,	books.	
rahi āva,	to remain.	
rai,	from, by means of, with.	
rājenju,	king.	
rāṇḍu,	last year.	
raski mane,	it is scratching.	fr. rāja.
reha,	pleasure.	
reha āva,	to be pleased, to wish, desire.	
riēnju,	he will not cry.	fr. rīva.
rīhe,	twice.	
rīṇḍe,	two.	
rīsi,	yesterday.	
ro,	one, a certain, a.	
roamu,	one of us.	
roani,	of a certain man.	gen. of roanju.
roaniki,	to a certain man.	dat. of roanju.
roani tai,	a certain man's things.	
roanju,	a certain man, a man.	
roateru,	one of you.	
rohna, rohona,	always.	
roi,	evil.	
roi taa,	evil things.	acc. of roi tai.
ronḍe,	one, a certain, a.	
ronḍa,	one.	acc. of ronḍe.
rōsi,	the other day.	
rūa maneru,	they have ploughed.	fr. rūva.
rūa masaru,	those who had ploughed.	fr. rūva.
rūi masamu,	we were ploughing.	fr. rūva.
rujuri,	steep.	
rūva,	to plough.	
sāēnu,	I shall not die.	fr. sāva.

sahtekave,	even if (I) beat.	fr. sahpa.
sahtenju,	he beat.	fr. sahpa.
sai,	I shall go.	fr. salba.
sāi manu,	they (fem. and neut.) are dying.	fr. sāva.
sāja,	custom, law.	
sajanai,	having gone.	fr. salba.
saji,	you will go.	fr. salba.
saju,	you go.	fr. salba.
sake, saki,	hunger.	
sake sāva,	to be hungry.	
salumu,	go.	fr. salba.
sanamu,	we shall go.	fr. salba.
sanenju,	he will go.	fr. salba.
sānenju,	he will die.	fr. sāva.
sāra sāra giva,	to do hurriedly or quickly.	
sānja,	to be fair, beautiful, well.	
sānjine,	it will be well.	fr. sānja.
sase,	I, she or it went.	fr. salba.
saseka,	if (he) goes.	fr. salba.
sasenju,	he went.	fr. salba.
saseru,	they went.	fr. salba.
sasu,	they (fem. or neut.) went.	fr. salba.
sāte,	it died.	fr. sāva.
sātenju,	he died.	fr. sāva.
sāto,	seven.	
sātu,	they (fem. or neut.) died.	fr. sāva.
sāva,	to die.	
sāvai maneru,	they are dying.	fr. sāva.
sekoni,	distant.	
sena,	perhaps.	
sendoni,	above, in heaven, heavenly.	
sernja manari,	a thing that is ripe.	fr. sernba.
sēru,	a yoke of oxen.	
sēru rūva,	to plough.	
sespa,	to plane.	
sīa mai,	I have given.	fr. sīva.
sīamu,	give (me).	fr. sīva.
sīanenju,	he will give (us).	fr. sīva.
sīatenju,	he gave (me).	fr. sīva.
siḍru,	water.	
sīkamu,	go and give.	fr. sīva.
sīla pōru,	a quarrel.	
sīmu,	give.	fr. sīva.
sinda,	a cloth.	
sīnenju,	he will give.	fr. sīva.
sīte,	I or she or it gave.	fr. sīva.
sītenju,	he gave.	fr. sīva.
sīva,	to give.	
sliksi sliksi,	plucking, snipping off.	fr. slipka.
sōḍanga āva,	to be angry.	



sodi,	<i>news.</i>	
sogorī,	<i>a cart.</i>	
sōju,	<i>a sore.</i>	
sōla,	<i>grass.</i>	
sōlba,	<i>to enter.</i>	fr. sōlba.
sōljanaika,	<i>having entered.</i>	fut. rel. part. of
sōlni,	<i>entering.</i>	sōlba.
sōrpa,	<i>to cause to enter.</i>	
sōru,	<i>hill, mountain.</i>	
sōsa mananju,	<i>a man who has become drunken.</i>	fr. sōsa.
sōteka,	<i>once.</i>	
sṛīnga,	<i>turmeric.</i>	
sṛohpane,	<i>having issued.</i>	fr. sṛohpa.
sūkanga,	<i>stars.</i>	
sūratenju,	<i>he saw (me).</i>	fr. sūra.
susi,	<i>a needle.</i>	
ṭaḍi.	<i>mother.</i>	pl. ṭaḍiska or ṭaḍi- saka.
tahpi manenju,	<i>he is smoothing.</i>	fr. tahpa.
tai,	<i>things</i>	
tāi,	<i>they themselves (fem.)</i>	
taka,	<i>people.</i>	
ṭāka,	<i>a rupee.</i>	
takari,	<i>of people.</i>	gen. of taka.
takarii,	<i>people.</i>	acc. of taka.
takariki,	<i>to people.</i>	dat. of taka.
takariti,	<i>people's thing, people's.</i>	
tākē,	<i>she will not walk.</i>	fr. tāka.
taksa siḍgataka,	<i>if (you) had not gone and fetched.</i>	fr. tapka.
tali,	<i>female.</i>	
tāndi,	<i>his thing, his.</i>	
ṭangi,	<i>axe.</i>	
tangī,	<i>to, for, in order to.</i>	
tani,	<i>in, on, at.</i>	
tanji,	<i>father.</i>	
tanju,	<i>one (mas.), man.</i>	
tānu,	<i>he himself, she herself, he, she.</i>	
tāpeki,	<i>to his house.</i>	
tāra,	<i>his own, her own, their own.</i>	
tāraṇi,	<i>him, her.</i>	gen. of tānu.
tari,	<i>thing.</i>	
tāru,	<i>they themselves.</i>	
tāsa gaṭani,	<i>of an agriculturist.</i>	gen. of tāsa gaṭan- ju.
tasaneru,	<i>they have brought.</i>	fr. tapa.
temanga,	<i>ears of corn.</i>	

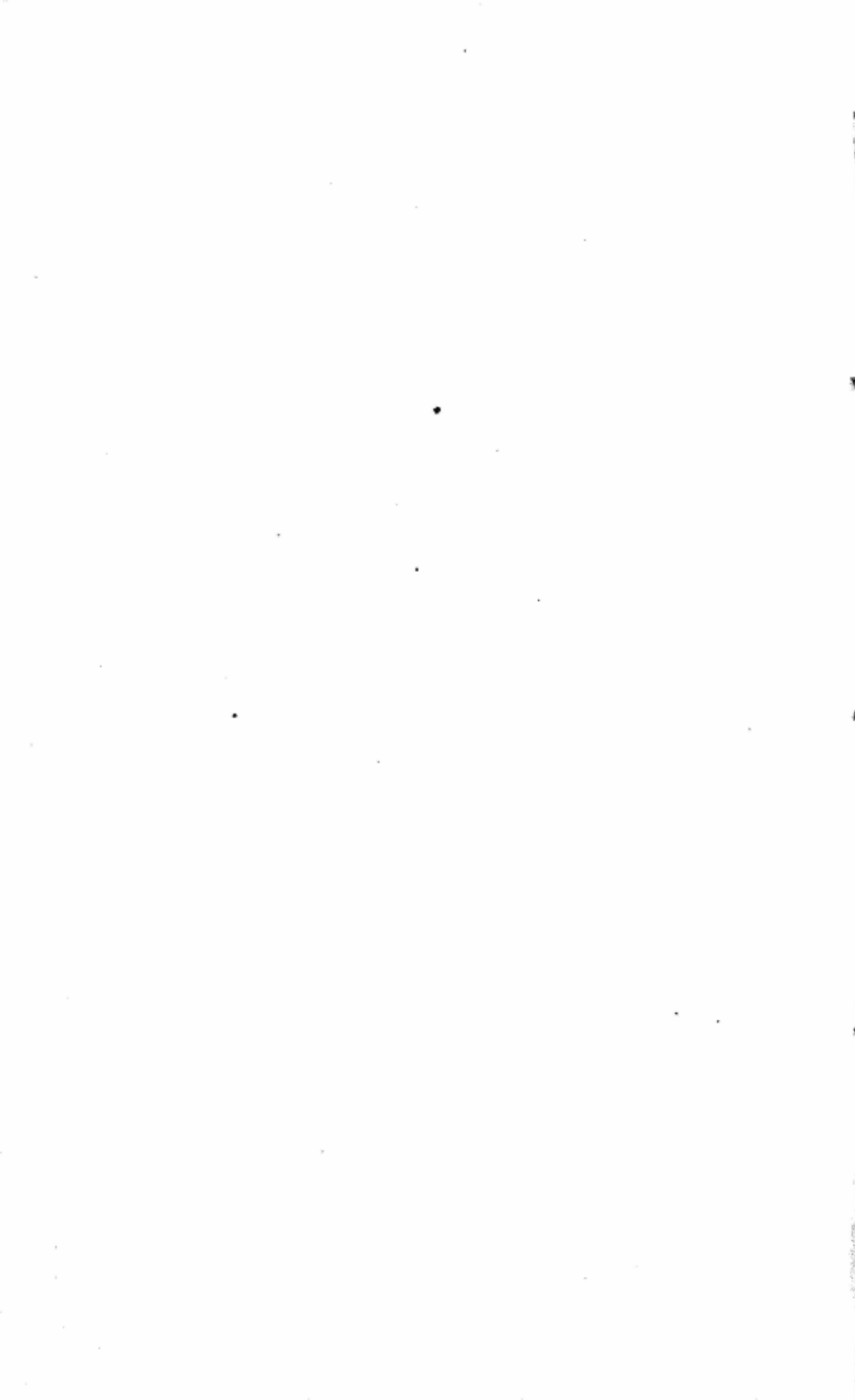
tinba,	to eat; food.	
tinenju,	he will eat.	fr. tinba.
tineru,	they will eat.	fr. tinba.
tingi,	to, for, on account of.	
tini,	acc. postposition.	
tini,	three.	
tinja mangaderu,	you have gone to eat.	fr. tinba.
tinja masi,	had been eating.	plup. rel. part. of tinba.
tin̄ta,	three.	
tlāroṭi vēla,	midday.	
tōlo giva,	to prepare.	
ṭōṇḍiteru,	they began.	fr. ṭōṇḍa.
ṭōṇḍiti ḍeli,	the time (it) began.	fr. ṭōṇḍa.
tōrenju,	a friend.	
tōski mane,	it is appearing.	fr. tōnja.
tōspi manenju,	he is showing.	fr. tōspa.
tōste,	I, she or it showed.	fr. tōspa.
trāngi,	to them themselves.	dat. of tāru.
trēba,	to wander, travel.	
tugdai,	I will fasten (for you).	fr. tubga.
tuhanaī,	having left, excepting.	fr. tuhpa.
tukna,	up to, until.	
uha,	to plant.	
ūja manari,	of those who have assembled.	gen. perf. rel. part. of ūja.
uje,	true, truly, certainly.	
uṇba,	to drink.	
uneru,	they will drink.	fr. uṇba.
ūnga,	meat, flesh.	
uṇja mangaderu,	you have gone to drink.	fr. uṇba.
uṇjanaī,	having drunk.	fr. uṇba.
ute,	quickly.	
uṭeru,	they drank.	fr. uṇba.
uṭo,	a camel.	
vāānateru,	you who do not come.	fr. vāva.
vāātaka,	if (you) do not come.	fr. vāva.
vāātaki,	because it did not come.	fr. vāva.
vaḍi,	a stone.	
vādu,	you come.	fr. vāva.
vāi manenju,	he is coming.	fr. vāva.
vāi mani,	is coming.	pres. rel. part. of vāva.
vāi manu,	they (fem. or neut.) are coming.	fr. vāva.
vāja manani,	of the man who has come.	gen. perf. rel. part. of vāva.
vāja manenju,	he has come.	fr. vāva.
vāja siḍatenju,	he had not come.	fr. vāva.

vāja siḍe,	<i>she or it has not come.</i>	fr. vāva.
vajaṭu,	<i>you cook.</i>	fr. vāja.
vajite,	<i>I, she or it cooked.</i>	fr. vāja.
vākteka,	<i>if (you) sow.</i>	fr. vāpka
vāmu,	<i>come.</i>	fr. vāva.
vāne,	<i>she or it will come.</i>	fr. vāva.
vaski manas-	<i>to those (women) who are</i>	dat. pres. rel. part,
kangi,	<i>cooking.</i>	of vāja.
vāte,	<i>I, she or it came.</i>	fr. vāva.
vātenju,	<i>he came.</i>	fr. vāva.
vāteru,	<i>they came.</i>	fr. vāva.
vāvane,	<i>having come.</i>	fr. vāva.
ve,	<i>even, also.</i>	
vegamu,	<i>you thatch.</i>	fr. vega.
veha,	<i>food.</i>	
veju,	<i>wood.</i>	pl. veska.
vēla,	<i>sun, time, occasion, season.</i>	
vele, velene,	<i>first, early, before.</i>	
venakanju,	<i>let him hear.</i>	fr. venba.
veṇḍa vēla,	<i>early afternoon.</i>	
venēru,	<i>you will not hear.</i>	fr. venba.
vengate,	<i>I went to ask.</i>	fr. venba.
venjanai,	<i>having heard.</i>	fr. venba.
venjāteru,	<i>you did not listen (to us).</i>	fr. venba.
venjati,	<i>you heard (me).</i>	fr. venba.
venjaṭu,	<i>you listen (to me).</i>	fr. venba.
vesdu,	<i>you speak, tell.</i>	fr. vespa.
vesekave,	<i>even if (you) hear.</i>	fr. venba.
vesi,	<i>I shall speak, tell.</i>	fr. vespa.
veska,	<i>wood.</i>	
vespa,	<i>to speak, tell, say; word,</i>	
	<i>speech.</i>	
vespa vespi,	<i>conversation.</i>	
vespi masu,	<i>they (fem. or neut.) were</i>	fr. vespa.
	<i>speaking.</i>	
vessa duhte,	<i>I would have told.</i>	fr. vespa.
vessase,	<i>I had told.</i>	fr. vespa.
vestai,	<i>I will tell (you).</i>	fr. vespa.
vestaṭu,	<i>you tell (me).</i>	fr. vespa.
veste,	<i>she said.</i>	fr. vespa.
vestenju,	<i>he said.</i>	fr. vespa.
vētai,	<i>I will strike (you)</i>	fr. vēpa.
vētenju,	<i>he struck.</i>	fr. vēpa.
vīa masi,	<i>the had shot or had been</i>	plup. rel. part. of
	<i>shot.</i>	vīva.
vīanai,	<i>having shot.</i>	fr. vīva.
vīe,	<i>tomorrow.</i>	
vihpa,	<i>to thresh.</i>	
vīpka,	<i>to shoot.</i>	
vīpkitamu,	<i>we shot.</i>	fr. vīpka.
vīpkitenju,	<i>he shot.</i>	fr. vīpka.

vīra,  
vītenju,  
vṛētamu,  
vrīsa  
vrīski mane,

*earth.*  
*he shot.*  
*we returned.*  
*to write.*  
*she is writing.*

fr. vīva.  
fr. vṛēpa.  
fr. vrīsa.



## APPENDIX.

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- (i) Note on the Change of Dental Consonants to Palatal Consonants.
  - (ii) Note on the Pronunciation of Aspirate **h** before another Consonant.
  - (iii) Note on the use of Double Consonants.
  - (iv) Note on the Terms Kui, Kuvi, Kandh, Kandhi, Kondh, Khond, Khondi, Khoṇḍ, Kodu and Kond.
  - (v) Note on the Numerical Strength of the Kui-speaking People.
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### (i) NOTE ON THE CHANGE OF DENTAL CONSONANTS TO PALATAL CONSONANTS.

See p. 6 (b). Similar consonantal changes occur in other Dravidian languages.<sup>1</sup>

- E.g., In *Tamil*:
- (1) Sibilant **ś** often replaces dental **d** in formative nouns.
  - (2) **nd** changes to **ñj**, especially after the vowels **i** or **ei** in the pronunciation of the illiterate.
  - (3) **tt** change to **chch** after the vowels **i** and **ei** in the pronunciation of the illiterate.
  - (4) In classical words adopted from Sanskrit, the Sanskrit **s** is usually converted to Tamil **d**.

In *Malayalam*: (1) **t** and **ś** interchange especially in common speech.

- (2) **nd** changes into **ñj**.
- (3) **tt** change regularly into **chch** after **i** and **e**.

In *Tuda*: **d** sometimes becomes **tsh**.

In *Telugu*: **d** frequently changes into **s**.

Telugu **pandi**, *pig*, is Kui **paji**; and Telugu **kōḍi**, *fowl*, is Kui **koju**.

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<sup>1</sup> R. Caldwell. *A Comparative Grammar of the Dravidian Languages*. 3rd Edition, 1913, pp. 155, 156, 163, 164.

In the Aryan languages of India numerous instances may be found of the modulation of palatals into cerebrals or dentals. Mr. J. Beames while discussing this phonetic change cites examples of similar conditions in Attic Greek, Hebrew, Aramaic, and modern Spanish. He then shows how the interchange of palatal, sibilant, dental and lingual (or cerebral) consonants is effected by the varied use of the tip of the tongue and that part of it which lies immediately above and adjacent to the tip, thus demonstrating how easy and natural the changes are.<sup>1</sup>

Greek provides an outstanding example of a similar change, in the phonetic rule that before the letter  $\mu$  ( $m$ ) a dental becomes  $\sigma$  ( $s$ ).

E.g.,  $\pi\pi\epsilon\iota\theta\mu\alpha\iota$  ( $pepeithmai$ ) becomes  $\pi\pi\epsilon\iota\sigma\mu\alpha\iota$  ( $pepeismai$ ), Perfect Middle and Passive Indicative of  $\pi\epsilon\iota\theta\omega$  ( $peithō$ ), to persuade.

(ii) NOTE ON THE PRONUNCIATION OF ASPIRATE  $h$  BEFORE ANOTHER CONSONANT.

It has been said that in Kui the aspirate  $h$ , when followed by another consonant, is pronounced abruptly like the Sanskrit, Bengali and Oriya *visarga*, or with a checked guttural sound.<sup>2</sup> To distinguish this from the aspirate followed by a vowel it has been usual to mark it with a diacritical dot, thus  $ḥ$ .

E.g.,  $pahpa$ , to distribute (but  $kaha$ , to play).

This seems to be an unnecessary exaggeration. The Kond man's pronunciation of  $h$  followed by a consonant is not nearly so abrupt and hard as the *visarga*, but he gives it essentially the same sound value as  $h$  followed by a vowel. What difference there is in effect is accounted for by the influence of the succeeding letter, a vowel assisting the effusion of breath natural to the aspirate, while a consonant causes this to be checked in readiness for the pronunciation of the consonant. The checking process does not alter the nature of the aspirate, and for this reason no distinguishing mark is used in this Grammar for  $h$  preceding a consonant.

In pronouncing a word like  $pahpa$ , it is good to insert mentally a slight  $a$  vowel between the  $h$  and  $p$ , and then to reduce this partial vowel sound to such a minimum as is consistent with pronouncing the word smoothly and evenly. This avoids an undue emphasis on the checked aspirate and enables a student of the language to produce a "native" pronunciation. The Konds do, in fact, often introduce a partial vowel sound after the aspirate in enunciating such words as *dahmu*, seek, and *ahnasu*, let us hold fast, so that they might almost be written *dahumu* and *ahanasu*, thus demonstrating the truth that the aspirate followed by a consonant is not essentially different from the aspirate followed by a vowel.

<sup>1</sup> J. Beames. *Comparative Grammar of the Modern Aryan Languages of India*, 1872, Vol. I, pp. 210-217.

<sup>2</sup> See Lingum Letchmajee, *An Introduction to the Grammar of the Kui or Kandh Language* 1902, p. 2, and J. E. Friend-Pereira, *A Grammar of the Kui Language*, 1909, p. 3.

## (iii) NOTE ON THE USE OF DOUBLE CONSONANTS.

In some former works on Kui and in early translations into the language short vowels have often been indicated by printing double consonants after them.

E.g.,	manne,	<i>she is.</i>
	massamu,	<i>we were.</i>
	sajji,	<i>you will go.</i>
	sallenju,	<i>he will not go.</i>
	vesseru,	<i>they heard.</i>
	tassanai,	<i>having brought.</i>
	koḍḍa,	<i>to buy.</i>
	vajja,	<i>to cook.</i>
	kajju,	<i>a hand.</i>
	annariki,	<i>why?</i>
	esse,	<i>so much.</i>

In recent translations, however, the tendency has been to replace such double consonants by single consonants, a tendency that cannot but be regarded mainly as correct. For it is not necessary to mark a short vowel by doubling the succeeding consonant and such a device is not in accord with pronunciation. In this Grammar double consonants are shown only in words where the root or base ends, and the inflexional addition begins, with the same consonant.

E.g., **grāppa**, *to teach*; **grāp** is the verbal base and **pa** the semi-formative addition forming the Infinitive.

**vessanai**, *having said*; **ves** is the verbal base, **sa** the Perfect Verbal Participle inflexion, and **nai** the Conjunctional Participle ending.

Sometimes euphonic laws prevent the doubling of consonants, as, for example, in the conjugation of some Fourth Conjugation Verbs where the weak consonants of the verbal base endings are elided.

E.g., **pānenju**, *he will obtain*, not **pānnenju**.

A few of the words adopted from Oriya into the common Kui vocabulary are printed with double consonants though the corresponding Oriya words may have only aspirated, and not doubled, consonants.

E.g., **katta**, *speech*; from Oriya *kotha*.  
**gossa**, *jungle*; from Oriya *gochho*.

Some Kui words are closely allied to Telugu words that have doubled consonants, and it may be that these Kui words should be written also with double consonants, though in the absence of a native literature no conclusive authority can, at present, be cited.

E.g., **iḍu**, *a house*; may be **iḍḍu**. (Telugu, *illu*.)  
**paḍu**, *a tooth*; may be **paḍḍu**. (Telugu, *paḷḷu*.)  
**viḍu**, *a bow*; may be **viḍḍu**. (Telugu, *villu*.)



## (iv) NOTE ON THE TERMS KUI, KUVI, KANDH, KANDHI, KONDH, KHOND, KHONDI, KHOND, KODU AND KOND.

All the above terms are applied to the Kond people or their language in the literature that makes mention of them, thus providing a somewhat bewildering variety of names for one tribe and tongue. The following notes are given in explanation of them.

**KUI, KUVI.**—The majority of the Kond people call themselves **Kūinga** and their language **Kūi**; in some parts of the Agency Tracts of Vizagapatam District they speak of themselves as **Kūvinga** and their language as **Kūvi**. These names are formed from the base **Kū**, **Kūinga** and **Kūvinga** being natural plurals and **v** doubtless inserted in the latter to prevent hiatus. They are allied to the terms **Kōitor** and **Kōi**, names by which the Gōṇḍ people call themselves and their language, and all may be related to the Tamil word **kō**, a mountain. The words **Kūi**, and **Kūinga** have been connected by some with the postposition **kui**, above (p. 24 of the Grammar), but it should be noted that the first vowel of the postposition is short, while that of the tribal name is long.<sup>1</sup>

**KANDH, KANDHI, KONDH.**—The Oriya name for the Kond people is କନ୍ଧ. This, when Romanized, may be written **Kandha** or **Kondho**, according as the inherent vowel belonging to the consonants is represented as **a** or **o**; it is pronounced **Kondho**. The Oriya appellation, therefore, accounts for the words **Kandh** and **Kondh** as applied to the people, and **Kandhi** as applied to the language. The derivation of the Oriya name is uncertain. Some have connected it with the Telugu word **koṇḍa**, a small hill, thus endeavouring to give the Oriya name the meaning of *mountaineer* or *hill-man*. The corresponding word in Tamil is **kunru** (pronounced, **kundru**), and in Kanarese **guḍḍa**. The Tamil word contains a combination of semi-cerebral **n** and palatal **r**, the Kanarese a doubled cerebral **ḍ**, and the Telugu combined cerebrals **ṇ** and **ḍ**. It would not seem natural for these to be converted into the aspirated dental combination **ndh** of the Oriya word **kandha** or **kondho**, so that the derivation of the Oriya name from the Telugu supposes a somewhat violent consonantal change and should not be hastily assumed.

Sir H. H. Risley mentions three theories that have been put forward to account for the Oriya name କନ୍ଧ (**kondho**). First, that it is connected with the Oriya word କନ୍ଦ (khondo), a measure of land; second, with the tribe of Skandh-Asuras mentioned in the Ramayana, who ruled over the hilly tracts extending from the Vindhya Hills to the river Krishna; third, with the Oriya word କଣ୍ଡା (khonḍa), a sword, that weapon being considered the distinguishing mark of the tribe.<sup>2</sup> It will be noticed that the first and third of these theories have little to

<sup>1</sup> L. S. S. O'Malley. *Bengal District Gazetteers; Angul*, 1908, p. 47.

<sup>2</sup> Sir H. H. Risley, *The Tribes and Castes of Bengal; Ethnographic Glossary* 1891. Vol. i, 397, 398.

commend them when the Oriya words are compared in the Oriya script rather than in the Roman script.

At present no certain derivation or meaning can be assigned to the Oriya name.

**KHOND, KHONDI, KHOND.**—The term Khond seems to be a European corruption of the Oriya word Kandha or Kondho. It was used throughout the Agency administration for the suppression of the Meriah Sacrifice 1837–1861 and has been very widely adopted since then. But as Mr. C. B. Cotterell says in the Administration Report of the Ganjam Agency 1902–3, there is “no reason either sentimental or etymological for keeping such spelling as Khond,<sup>1</sup>” and Mr. Maltby calls it “a feeble attempt at the Uriya.”<sup>2</sup> Khondi is the corresponding term as applied to the Kui language, and Khond appears only in Sir W. W. Hunter, *A Comparative Dictionary of the Non-Aryan Languages of India and High Asia*, 1868, and receives no other support.

**KODU.**—The Telugu name for the Kond people is **Kōḍu**, plural **Kōḍulu**. This seems to be applied now mainly to the Kond members of the Porojo caste in Vizagapatam District. Other Kūinga of that area are designated by the neighbouring Telugus as **Koṇḍa Doralu**, **Jātapu Doralu**, and **Mūka Doralu**. The **Koṇḍa Doralu** are divided into two main groups, the **Pedda Koṇḍalu** and the **Chinna Koṇḍalu**, in which names the word **Koṇḍalu**, *Hillmen*, is regarded as the tribal name.<sup>3</sup> The Telugu **kōḍu** is doubtless related to the Tamil **kō**, *a mountain*, and to the Gōṇḍ **kōi** and Kui **kū**.<sup>4</sup> As early as 1767 the Collector of the Ganjam District, Mr. Cotsford, reported that people called **Kōḍulu** or **Kōḍulu Vāndlu** were well known to indulge in the performance of human sacrifice.<sup>5</sup>

**KOND.**—This term has been very generally used during recent years. It probably arose out of the desire to connect the Oriya Kondho with the Telugu Koṇḍa, and its adoption has been aided by the revolt against the spelling *Khond*.

If in speaking and writing in English concerning the Kūinga their own word is not adopted it seems desirable that a *completely* Europeanized term should be used. The Oriya name Kandha or Kondho is as alien as any Europeanized one, Khond is neither English nor Oriya in form, and the Telugu name Kōḍu is not sufficiently general in application. We may, therefore, with some amount of reason, reject these names and select the word *Kond* as the most suitable Europeanized appellation for the people. In this Grammar the word *Kui* (the first vowel is long) is used when reference is made to the *language*, and the word *Kond* (the vowel is short) is used when speaking of the *people*.

<sup>1</sup> E. Thurston, *Castes and Tribes of Southern India*, 1909, vol. iii, 356.

<sup>2</sup> T. J. Maltby, *The Ganjam District Manual*, 1882, p. 65.

<sup>3</sup> W. Francis, *Madras District Gazetteers; Vizagapatam*, 1915, p. 94.

<sup>4</sup> G. Oppert, *On the Original Inhabitants of Bharatavarsa*, 1888–9, p. 85.

<sup>5</sup> T. J. Maltby, *The Ganjam District Manual*, 1882, p. 65.

## (v) NOTE ON THE NUMERICAL STRENGTH OF THE KUI-SPEAKING PEOPLE.

The Indian Census figures for 1921 give:—

*Caste, Kandh (Khond).*

	Total.	Males.	Females.
In Bihar and Orissa including States .. ..	287,255	139,304	147,951
In Madras .. ..	329,569	165,039	164,530
TOTALS ..	616,824	304,343	312,481

*Language, Kandhi or Kui.*

	Total.	Males.	Females.
In Assam .. ..	4,022	2,145	1,877
In Bihar and Orissa including States .. ..	112,414	54,991	57,423
In Madras .. ..	367,231	182,233	184,998
TOTALS ..	483,667*	239,369	244,298

\* The figure under *Totals* is given as 483,668.

The above figures do not seem to include under *Caste* any of the 4,022 Kui-speaking peoples in Assam. These are doubtless workers on Tea plantations and among them would be Konds as well as Doms who speak Kui and perhaps a few of other castes.

The Census does not differentiate the Kuvi-speaking Konds but includes them under Kui. The Rev. F. V. P. Schulze<sup>1</sup> estimates them as follows:—

In Vizagapatam round Palkonda .. ..	66,000
In the Vizagapatam Agency .. ..	150,000
In Jeypur .. ..	91,000
TOTAL ..	307,000

He obtains these figures from the Vizagapatam District Gazetteer,<sup>2</sup> but reference to that volume shows that the three sets of figures are not mutually exclusive, neither do they refer only to Kond peoples. The figure given for Konds in the Vizagapatam Agency evidently includes some of the Konds numbered in the first and third figures; the first figure is that of the 1901 Census for the Jatapu caste of whom some are Konds "who speak a kind of Khond among themselves," but the number of these Palkonda Konds is not mentioned; the third figure

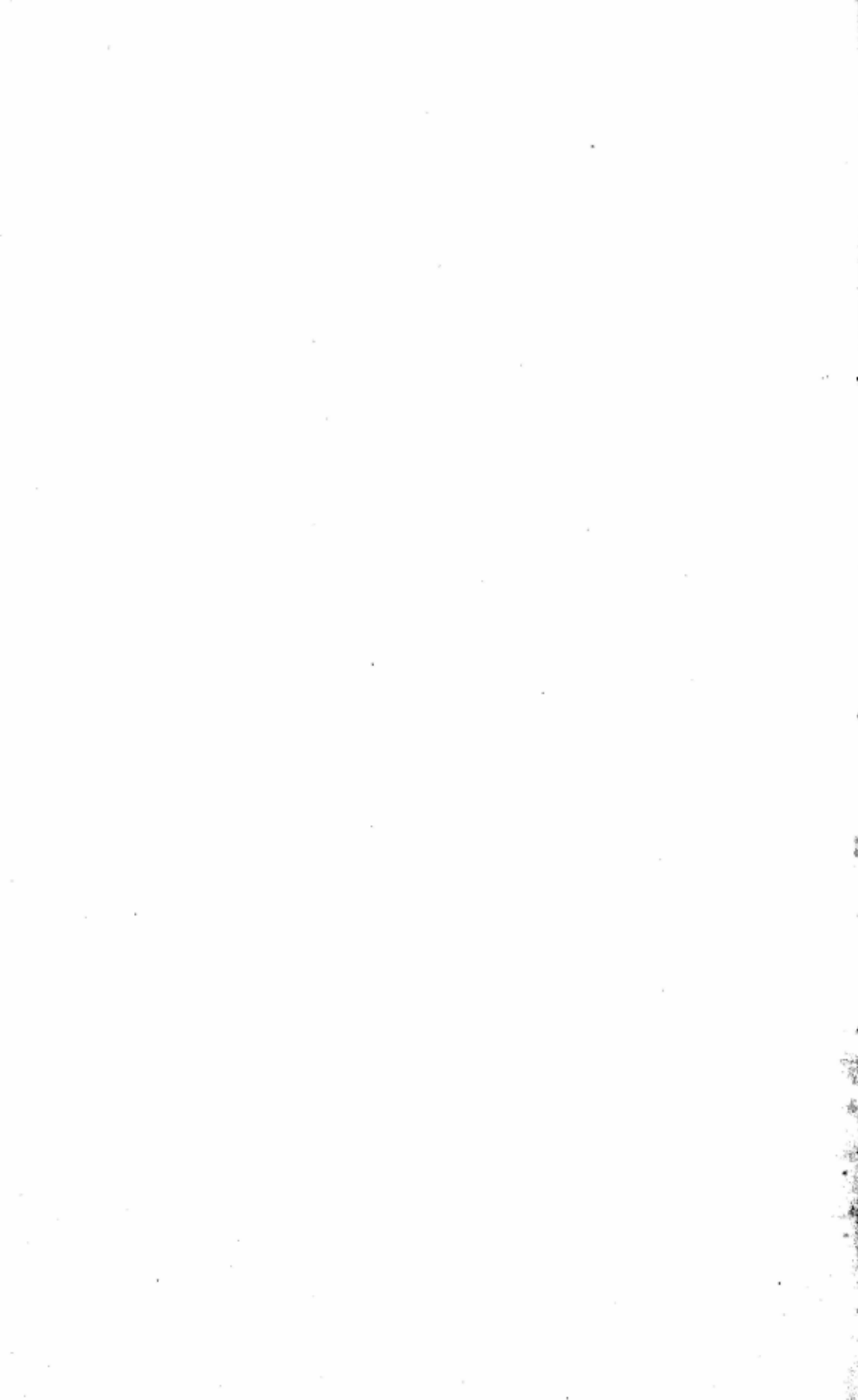
<sup>1</sup> F. V. P. Schulze, *A Grammar of the Kuvi Language*; 1911, p. ii.

<sup>2</sup> W. Francis, *Madras District Gazetteers; Vizagapatam*, 1915, pp. 86, 93, 94.

is that of the total Poroja caste, which is divided into seven sections and one of these sections consists of Konds. It is certain also that not all the Konds in the Vizagapatam District speak the Kuvi dialect; some will speak Oriya, some Telugu, and others Kui in territories bordering on Ganjam District and Kalahandi. Of the peoples included under Kandhi or Kui in the 1921 Census probably about 150,000 must be reckoned as *Kuvi-speaking* Konds.

In estimating the number of *Kui-speaking* people reference must be made to the very large proportion of Konds (at least 174,841) in Bihar and Orissa not returned as speaking Kui. The probability is, however, that not many more than half this number have really lost their native language. Census figures for a lesser language like Kui are, of course, conservative, the tendency being for many Kui-speaking Konds who also know Oriya to be returned as speaking Oriya rather than Kui. This doubtless applies to a very large number of the 174,841. Account must be taken also of the members of other castes, especially Dombs, who speak Kui but know Oriya or Telugu. Many of these would be included in the Census returns under Oriya or Telugu rather than under Kui. When due allowance has been made for all this, probably well over 100,000 must be added to the Census figure for Kandhi or Kui, thus almost balancing the 150,000 Kuvi-speaking Konds to be deducted from that total.

The number of *Kui-speaking* people may be estimated, therefore, at 450,000.



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# ERRATA.

Page	Line	For	Read
34	21 ..	.. <i>this</i> ..	.. <i>that</i> .
37	10 ..	.. <i>aforoṭa</i> ..	.. <i>oṭoroṭa</i> .
42	6 ..	.. <i>tāru</i> (Singular) ..	.. <i>tānu</i> .
63	13 ..	.. vowel ..	.. vowel.
75	13 from bottom	.. base ..	.. bases.
75	bottom	.. base ..	.. bases.
77	1 ..	.. <i>va</i> Verbs ..	.. <i>ba</i> Verbs.
86	6 from bottom	.. on ..	.. in.
136	19 from bottom	.. Section VIII ..	.. Section III.
141	4 from bottom	.. <i>cow</i> ..	.. <i>bullock</i> .

The following refer to incorrectly marked vowels and cerebral consonants:—

13	22 ..	.. <i>ṭali</i> ..	.. <i>tali</i> .
13	16 from bottom	.. <i>ṭanji</i> ..	.. <i>tanji</i> .
15	18 and 20	.. <i>sidru</i> ..	.. <i>sidru</i> .
23	8 ..	.. <i>dēs, dēspori, dēspora-</i> <i>raka.</i>	<i>dēs, dēspori, dēspora-</i> <i>raka.</i>
25	3 from bottom	.. <i>ābari</i> ..	.. <i>ābari</i> .
28	12 from bottom	.. <i>paḥeria</i> ..	.. <i>paḥeria</i> .
30	2 from bottom	.. <i>dāḍa, dāḍati, dāḍa-</i> <i>teru.</i>	<i>dāda, dāḍati, dāḍateru.</i>
32	19 ..	.. <i>ṭaḍisaka</i> ..	.. <i>ṭaḍisaka</i> .
33	11 from bottom	.. <i>vai</i> ..	.. <i>vāi</i> .
34	25 ..	.. <i>mṛāhnu</i> ..	.. <i>mraḥnu</i> .
38	13 ..	.. <i>kūnanga</i> ..	.. <i>kunanga</i> .
38	2 from bottom	.. <i>nēnja</i> ..	.. <i>nenja</i> .
42	12 from bottom	.. <i>ate</i> ..	.. <i>āte</i> .
43	3 ..	.. <i>mi</i> ..	.. <i>mī</i> .
47	18 from bottom	.. <i>kōḍinga</i> ..	.. <i>kōḍinga</i> .
48	18 ..	.. <i>ēraṇinī</i> ..	.. <i>ēraṇinī</i> .
51	1 ..	.. <i>siamu</i> ..	.. <i>sīamu</i> .
51	7 ..	.. <i>i</i> ..	.. <i>ī</i> .
86	12 from bottom	.. <i>vīe</i> ..	.. <i>vīe</i> .
91	10 from bottom	.. <i>mrienju</i> ..	.. <i>mrienju</i> .
93	7 from bottom	.. <i>pala</i> ..	.. <i>pāla</i> .
98	13 from bottom	.. <i>vāātaka</i> ..	.. <i>vāātaka</i> .
111	21 ..	.. <i>ēṇḍaraenu</i> ..	.. <i>ēṇḍaraenu</i> .
114	3 and 2 from bottom	.. <i>ṣūṛa, ṣūṛikai</i> ..	.. <i>ṣūṛa, ṣūṛikai</i> .
122	14 ..	.. <i>mūāmu</i> ..	.. <i>mūāmu</i> .
124	21 ..	.. <i>ṭaḍi</i> ..	.. <i>ṭaḍi</i> .
124	28 ..	.. <i>ṛōi</i> ..	.. <i>ṛoi</i> .
129	12 ..	.. <i>tānu</i> ..	.. <i>tānu</i> .
129	9 from bottom	.. <i>kōṛu</i> ..	.. <i>kōru</i> .
134	9 ..	.. <i>sīanenju</i> ..	.. <i>sīanenju</i> .
135	1 ..	.. <i>kālu</i> ..	.. <i>kalu</i> .
141	17 ..	.. <i>māi</i> ..	.. <i>mai</i> .
141	14 from bottom	.. <i>vava</i> ..	.. <i>vāva</i> .



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